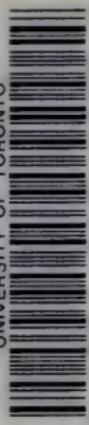
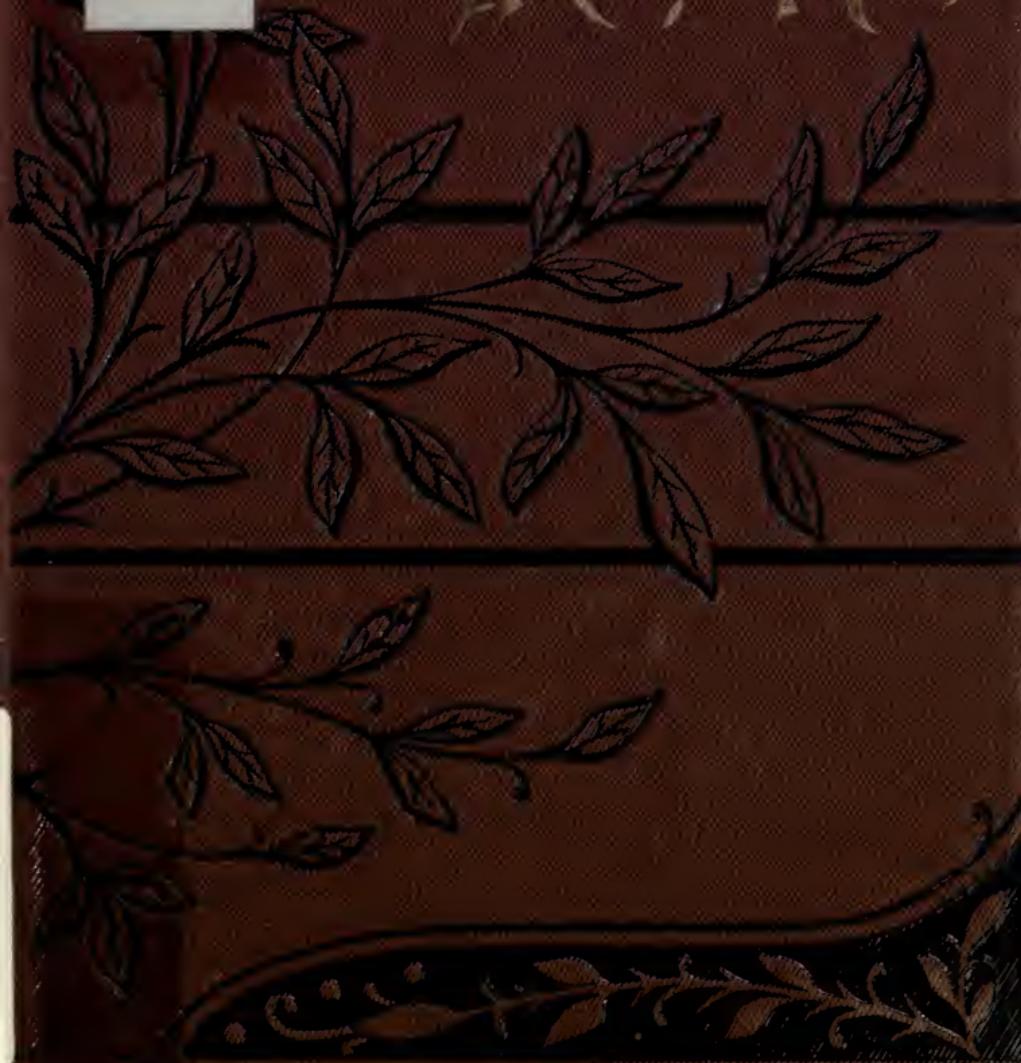


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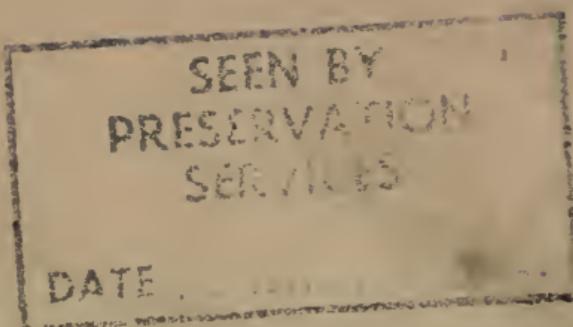
STORIES OF RED MEN





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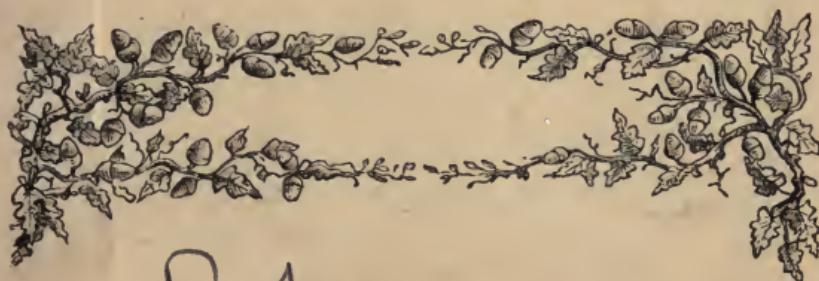






POCAHONTAS AND ROLFE PLIGHTING THEIR TROTH.

[See p. 65.]



STORIES OF RED MEN.

from Early American History.

BY

CATHERINE C. HOPLEY,

AUTHOR OF

"RAMBLES AND ADVENTURES IN THE WILDS OF THE WEST."



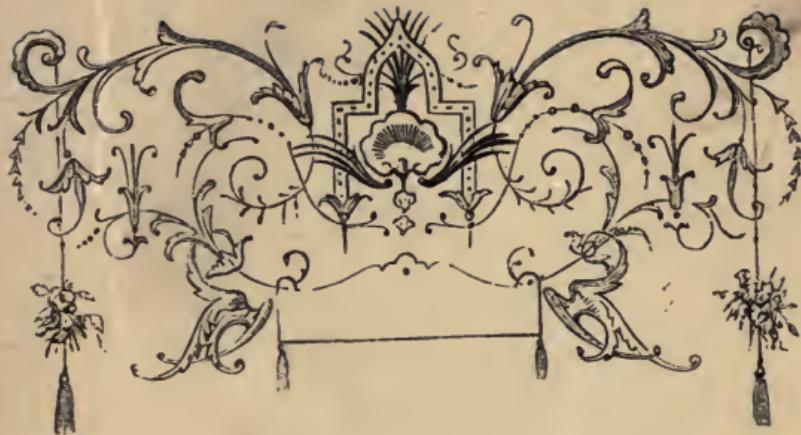
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STORIES OF RED MEN.

CHAPTER I.

HOW THE NATIVES OF AMERICA CAME TO
BE CALLED "INDIANS" AND "RED" MEN.

WE cannot read any kind of American history without meeting with the names of Indian chiefs and Indian villages; nor can we travel far in America without coming to places with exceedingly strange names, which we are told were those of the

“Red Men,” or “Indians,” who formerly inhabited those parts. Often these names are long, and hard to pronounce, but they were part of the language of the people, and have meanings attached to them. For example, a beautiful cascade in Minnesota is called *Minne-haha*, which means “laughing water,” being such a bright, dancing, waterfall. Minnesota itself means “Blue water,” being the name of a river whose waters are of a bluish tint. Mississippi is called “the father of waters,” on account of its great length.

The word “Indian” is a frequent perplexity to young readers, and not to the young only. For even at the present day, when we hear that such an event has occurred to the Indians, or that there is going to be “another Indian war,” our ideas are apt to fly to the country properly called India, and not to America and the savage tribes there. “India” formerly meant nearly all that was known of Southern Asia and the islands near the coast. From early times “the wealth of the Indies” formed the merchandise of European nations; and, as I shall explain by-and-by, the Western “Indies” received that name from a mistake that connected them with the East.

Against these American “Indians,” or “Red Men,” the white races have had to fight for the possession of the country. Three hundred years ago millions of them were spread over North and South America ; but those that remain have been driven farther and farther across the continent to the mountains and valleys of the Far West, where, alas ! Indian wars are still of frequent occurrence.

There is no savage nation on the face of the globe so hard to civilize and so firmly attached to the customs and beliefs of their forefathers as the North American Indians. The Indian’s idea of happiness and virtue is to take his bow and arrow and wander through the boundless forest, to kill the bears, the wild deer, and the buffalo, to protect his hunting-grounds from neighbouring tribes, and to bring home trophies of his skill. These pursuits are to him a religious duty, and among the strongest instincts of his nature. But some of the European settlers were not unsuccessful in reclaiming the savages and bringing them to a knowledge of the true God ; these, in most cases, were persons who went over to America with the praiseworthy motive of devoting their lives to the work, and who taught

them by example as well as by precept, patience, gentleness, and honourable dealing. In a few cases the savages have shown a disposition to adopt civilized customs, and make friends with the "pale faces," as they called the white men.

After many years, one Indian nation by degrees became wholly civilized, educating their children at schools and colleges, and living under laws and government like the rest of the American people.

Although, however, these savages had many grievous habits and vices, growing out of ignorance and superstition, they were not without some striking virtues also. They are capable of gratitude and generosity, and can be won by kindness and honourable dealing.

It will help you to enjoy this little book very much more if you will first carry your thoughts back four hundred years, to the ages just before America was discoverd.

Try to picture to yourselves what a map of the world would have been in those days, had people attempted to draw one. No North and South America in it. No Australia; no Cape of Good Hope; not even the Azores and the Cape Verde islands; no Pacific Ocean,

full of islands. “Nothing of a map!” you exclaim; and ask, “How was all that empty space filled up?” That was the very question which perplexed Christopher Columbus at a time when no one knew much about the world, or even that it was a round globe at all.

Very little was known of Africa beyond the northern part, and no one had any idea what a vast continent it is. What was known of India was by long and tedious journeys on camels across Arabia and Persia, or else by sailing down the Red Sea, and thence along the coast. It was in the hope of establishing a nearer and an easier route, in order that its wealth of precious merchandise might be brought to Europe in greater abundance, that mariners were at that time venturing hither and thither, and along the coast of Africa, to explore both land and sea.

But the ships of those days were very different from ours. No such big ships of war were built; and as the power of steam was then unknown, steamers had never been thought of. Neither had telescopes or compasses come into general use; so that to sail out of sight of land was considered a great and fearful undertaking.

Now Christopher Columbus was one of the very clever men of those days, who, after much and deep thought, came to the conclusion that, as the world must be round, by sailing more and more westward across the Atlantic, he in time would come to India that way.

He had, as you know, a hard matter to persuade anybody that there was any sense in this idea. No one would listen to his arguments for a long time. His own countrymen of Genoa quite refused to assist him; and it was not until after many sad disappointments that he at length prevailed upon the King and Queen of Spain to listen to his arguments, and to provide him with ships in which he could venture far out to sea. The ships were heavy, clumsy vessels, though not much bigger than fishing-smacks. They required a great number of oars in addition to the sails. Three such small vessels, with about thirty men in each, were all that comprised the fleet for that perilous adventure. The story of that voyage fills many interesting books, which you will delight to read as you grow older.

It was in October, 1492, that the courage

and wisdom of Columbus were at last crowned with success, by the discovery of AMERICA—what was then called the “New World.” Previous to this period no one had entertained the least idea that such a continent existed on our globe.

Only parts of the coast were for a long time known, and people supposed that this new land joined on to India in some way. Under this idea the inhabitants were called “Indians.” They were very different both in person and manners from the inhabitants of India, with whom Europeans had traded for hundreds of years; yet as “Indians” the American savages have been known ever since.

Thanks to the wisdom and influence of Columbus, the Spaniards made many voyages during the next hundred years, each time discovering and claiming more and more of the New World.

The English, unfortunately, had been behind-hand in the matter. They also had been possessed with the idea of reaching India, and had sailed to the north-west, but only to discover the island which they called Newfoundland, and afterwards the cold coast of Labrador, very unlike India in every way.

The French, sailing also in a rather north-westerly direction, had discovered the great river St. Lawrence, and had taken possession of the land on each side of it, and explored a good deal of Canada. Some portions of the coast had been claimed by the English.

Not until Elizabeth became Queen of England was much adventure displayed by our own countrymen; but then Sir Walter Raleigh, hearing glowing accounts of the wealth of this newly-discovered continent, started an expedition to go there.

Sir Walter Raleigh and his companions wisely shunned the cold shores around Hudson's Bay, and steered more for the south. Their ships crossed the Atlantic in safety, and then those on board became aware that they were near to some "pleasant land;" for, as Sir Walter Raleigh wrote, "we smelled so sweet and strong a smell, as if we had been in the midst of some delicate garden abounding with all kinds of odoriferous flowers." They were approaching the coast of North Carolina, and, being summer time, the lofty magnolia trees were full of fragrant blossoms, and many other fragrant trees lined the shores.

They landed on an island now called Roanoke, and named the land Virginia, in honour of Queen Elizabeth. They found that portion of the coast inhabited by the



AN INDIAN CHIEF.

same kind of people as those who had been described by Columbus and other explorers.

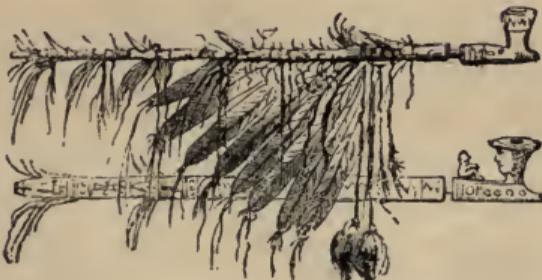
Those whom Sir Walter Raleigh and his comrades found in North Carolina gave signs

of friendly welcome, though they stared in wonderment at the ships and at the white men. In complexion they were of a deep brown or copper colour, and much sunburnt, which made them appear quite "red," in comparison with the fairness of the English. In that hot part of the country they were not encumbered by much clothing. Skins of beasts formed a sort of short skirt or girdle; and fringes of fur decorated their legs and arms. They wore a very curious mixture of adornments. Some of them had their bodies and faces painted red; and besides their fringes of fur, leaves, or feathers, they had bracelets of beads, or bits of metal, and strings of beads and pearls round their necks and hanging from their ears; with extraordinary head-dresses of feathers, horns, bird-wings, and snake-skins. They were tall and upright, and walked with an air of pride and importance.

One thing which struck Sir Walter Raleigh and his friends as being remarkably curious, was a kind of smoke issuing from the mouths of some of them, and through a long and strange-looking instrument, which they held in their mouths. The smoke had a peculiar perfume, and the savages appeared

greatly to enjoy it. This curious instrument was nothing more than a tobacco-pipe.

Sir Walter Raleigh and his companions took some of this perfumed weed, and learned how to smoke. They also procured a good supply to carry back to England with them ; and I am sorry to be obliged to write, that little more grew out of this first visit of Englishmen to Virginia than the art of smoking tobacco.



INDIAN PIPES.

To be sure, the English had an opportunity of observing the beauty and richness of the country, and had decided that it was a very desirable one to settle in. As for the red-skinned natives who already lived there, and had received the strangers so kindly, they were, alas ! already turned into enemies, on account of the bad treatment they had re-

ceived at the hands of the Englishmen, who thought that because they were savages they did not understand the laws of honour and honesty. But this was a grievous mistake ; and when, during the following year, other ship-loads of Englishmen went out to colonize



INDIAN BURYING-PLACE.

that part of America, only misfortunes befell them.

Three years later more colonists arrived, with tools and provisions to build houses and live there ; but they could find no trace of their countrymen. Some human bones were

bleaching in the sunshine ; and as the Indians always took great care of the bones of their own dead, these remains were probably those of the unfortunate people who had gone there by Sir Walter Raleigh’s advice. Most likely they had been murdered by the natives, who already had learned to hate and to dread the “pale-faced” strangers.

Revenge, so contrary to the teaching of our blessed Saviour, is with the savages a sort of religious duty. Sir Walter Raleigh and his attendants had visited America merely for adventure, and to procure gold, or whatever they could find worth bringing ; and the natives had thought it their duty to prevent further trouble by either killing the white men or letting them starve to death. At any rate, the people of the third expedition were afraid to stop, so they hurried back to their ships, and returned to England to carry the sad news.

Thus ended the first attempt of the English to settle in the New World.





CHAPTER II.

POWHATAN AND POCAHONTAS.

THE names of these two Indians are perhaps familiar to you, because many stories have been written about them, especially the latter, who was a great heroine. Better still, she became a Christian lady, and she once visited the Queen of England.

Of all the Indian names which belong to history, few are more important than Pocahontas and her father Powhatan, because they lived in that part of Virginia where Englishmen first made their home in the New World.

Powhatan was a very important chief or prince, who lived farther north than the island of Roanoke, which Sir Walter Raleigh had

visited in 1585. His hunting-grounds were on the banks of a large river, called by his own name, the Powhatan. It was in this prince's dominions that the English next came to settle, partly by accident, several years after Sir Walter Raleigh had been to Virginia. James I. was King of England, and reports of the newly-discovered countries again stirred up the enterprise of explorers. Wonderful maps and some strange pictures of the New World told of fruits and flowers and marvellous birds and animals never before dreamed of; lakes as large as seas, and rivers too wide to see across, strange-looking people dressed in feathers, and with great lumps of gold for ornaments. It all sounded like a fairy-tale; and yet the treasures which every year were brought home proved the reality of the marvels.

During all this time the English had made no permanent settlements, though they had discovered and claimed a good deal of the coast from Newfoundland to Cape Henry in Carolina, calling it all "Virginia."

North of this the French had colonized; and far to the south were the Spanish possessions. So, in 1606 the English resolved on

one more effort to establish a colony; and some wealthy merchants fitted out ships, and a number of daring adventurers once more set out for Virginia.

King James gave them a charter of laws and rules to govern them, appointing a President, an Admiral, and so on.

Among the gentlemen who accompanied this expedition was Captain John Smith. He was already a great traveller, having visited many parts of Europe, and distinguished himself in battles besides. On account of his wisdom and good judgment, and also his experience, he was appointed one of the council to direct the colonists.

There were several gentlemen of rank, who thought themselves vastly superior to Captain Smith, and were therefore jealous of his distinction. Their rank, however, was of very little use to them in a wild country, inhabited by savages; and this they soon discovered, to their sorrow.

The first misfortune which befell them was a violent storm as they approached America. Ships were not so well built or so easily guided then as they are now; so, instead of landing on Roanoke Island, as they had in-

tended to do, the voyagers found themselves at the mouth of what is now called Chesapeake Bay. Your maps will show you two capes, Cape Charles and Cape Henry, at the entrance of that bay, named after the two sons of King James.

The sea continued very rough until our adventurers rounded another cape, at the entrance of a wide river, where the water was more tranquil, and soon the storm subsided. And now a lovely scene gladdened the eyes of the almost despairing mariners. So beautiful and promising looked the country, that the Englishmen named this last cape "Point Comfort," earnestly thanking God for conducting them in safety through that perilous voyage, and for bringing them to that spot of comfort and of promise.

It was in the spring time of 1607, and the beauty of the country filled them with delight and gratitude.

Captain Smith afterwards wrote a history of this voyage, and what he saw in Virginia. He said in his account of it, "Going on shore, we passed through excellent ground full of flowers of divers kinds and colours, and as goodly trees as I have seen. A little farther

was a plat of ground full of fine and beautiful strawberries, four times bigger and better than ours of England." At the mouth of the river, he said there were "oysters as thick as stones" (meaning, in such great numbers), "and with pearls in them."

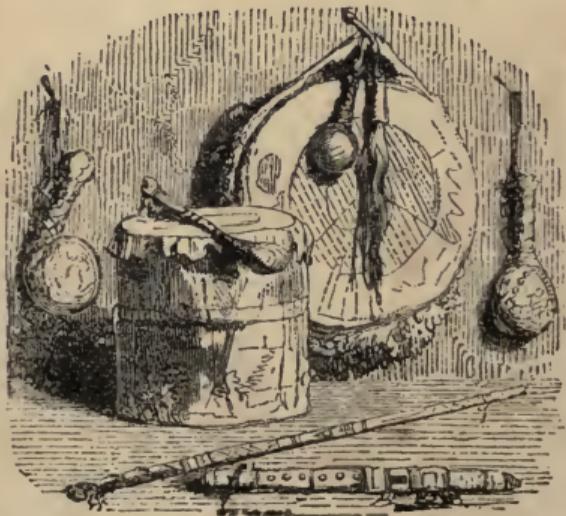
Soon the voyagers saw a number of strange-looking creatures, which at first they took to be bears, creeping across a hill, and advancing towards them among the trees. As these singular objects came nearer they were discovered to be, not wild animals, but savages, stealthily creeping on all fours, and armed with bows and arrows. Suddenly they all stood erect, preparing to send their arrows flying into the midst of the English, when these latter fired off their muskets, and the natives, thinking some evil spirits had got loose among them, fled in consternation. The smoke and noise of the guns were something quite incomprehensible to them, and had a very good effect as a warning.

After sailing some miles farther up the river, five more savages appeared. These belonged to a different tribe; and when Captain Smith laid his hand on his heart as a sign of peace, the natives came forward in a friendly

manner, beckoning an invitation to their village, and offering corn-bread and tobacco.

The Indians first seen had, no doubt, learned from the tribes along the coast that some evil-disposed white people had before been to molest them and to take possession of their country ; but these on the river side had not. It was wise of the English to behave peaceably, finding the country full of savages, while they themselves numbered only about a hundred men in all. Then came an invitation from the chief, who, followed by all his train, approached to meet the visitors. This chief was no other than Powhatan. He was tall, and walked with great dignity ; but his body was painted all over with crimson, and his face was painted blue, and besprinkled with what looked like silver dust. On his head was a crown of deer's hair, also coloured red, with two long feathers sticking out of it like horns. This extraordinary head-dress was finished off with a great plate of shining metal ; besides this, each ear was pierced with a bird's claw, set with fine copper or gold, and strings of pearls. Chains of beads were round his neck ; and birds' heads, snake-skins, feathers, fringes, and chains of metal on his arms and legs com-

pleted his toilet. As he came along he played on a pipe made of a reed, as a sort of welcome; but the music was as barbarous as his attire. Notwithstanding such a mountebank costume, his movements and his countenance were grave and stately, as became so great a king. His



INDIAN MUSICAL INSTRUMENTS.

attendants,—all painted and dressed after the same fashion,—spread a mat for him, and he sat thereon in great state, the rest all standing around him, doing him honour.

After smoking a pipe,—the Indians' sign of peace,—Powhatan invited his guests to his

wigwam, at a village not far off, and led them by fine, sandy paths through the woods, having, as Captain Smith describes, "the most pleasant springs issuing from the hills, and through the goodliest corn-fields that ever were seen."



INDIAN DANCE.

In order to entertain the strangers, or, perhaps, to impress upon them a sense of his importance and good-will, a "dance" was begun. It was a wild, strange leaping and bowing and rushing round and round in a ring, accompanied by yells and shrieks and hideous

grimaces—enough to frighten the visitors instead of pleasing them. However, they all kept very quiet, especially as Powhatan conducted himself with much gravity, entertaining his guests “in a modest, proud fashion, with no laughter or such ill behaviour.”

After feasting his guests, and offering them pipes, he graciously accepted a hatchet, which in his eyes was an article of great beauty and worth.

Not very far from this place, the Englishmen began to build a settlement. It was on the banks of the broad, beautiful river that so charmed them, and which they called James River, instead of the Powhatan ; and their new little town they called Jamestown, in honour of King James of England. Thus far God had prospered their undertaking, and they had not failed in thanking Him for their preservation.

They found Powhatan to be a great king, considering he had gained his importance through his own merit and bravery, having brought into subjection about thirty of the neighbouring tribes. Altogether he had eight thousand subjects. Forty of his chief warriors were always in attendance upon him, and all night four sentinels guarded his dwelling.

The king's wigwam was only a little larger than the others, and had more skins to cover it, with a greater number of trophies hanging about it. The wigwams were sometimes like arbours, and sometimes in the form of a tent ; they were built of sticks and branches, covered



INDIAN WIGWAMS.

with moss, leaves, skins, and so on, and hung round with deer's heads, horns, wings, claws, feet, skins, berries—anything, in fact, that the savages considered curious or a trophy of their skill ; and, I am sorry to say, the skulls of their enemies were among their chief treasures.

Powhatan had a great many children ; but his youngest was his pride and darling. This was the princess Pocahontas, then scarcely twelve years old. You can suppose how the sight of these English filled the young princess with astonishment. In those days, English gentlemen dressed in a somewhat gorgeous manner. Lace frills and ruffles, embroidered bands, collars, and coat sleeves, coloured satins, and stuffs, with fine feathers in their hats : all these things were enough to win the admiration of Pocahontas, accustomed to see only skins, beads, and paint for dresses. The chief's pet daughter took a great fancy to Captain Smith from the first ; and, as we shall see by-and-by, this young Pocahontas grew to be the very best friend the English had in Virginia.

Though her father was so great a chief, the English seemed to her a superior order of beings. Everything they had and everything they did filled her with astonishment ; indeed, her father and his warriors were also full of wonderment and admiration even at the common hatchets and such tools. But the mysterious noise, smoke, and power of the muskets did more than anything else to make the

savages regard the English as some superior race, whom they must fear and reverence. But, alas ! Powhatan soon discovered that these "white faces" were not only human, but as full of bad passions, selfishness, and greediness as any of the worst of his own subjects ; and when he found that they came but to take possession of his land, to rob his cornfields, kill his game, and prevent his people from getting fish, oysters, and pearls out of their own beloved river, he changed from a friend to an enemy ; and then the English had continual difficulty in protecting themselves from his vengeance.

Though the Indians knew nothing about our Heavenly Father as we know Him, nor what His beloved Son has done for us, yet they had some clear notions of right and wrong, and also a strong sense of justice. To true friends they were faithful and honourable, but to those who injured them it was a part of their religion to be terribly cruel and revengeful.

Captain Smith was an honest, God-fearing man. He was clever as well as good, and he soon learnt enough of the Indians' language to talk with them, and to dis-

cover how best to satisfy them. But, unfortunately, some of those who had come in the same ship with Smith were envious of him. Instead of being guided by his advice, and dealing fairly by the savages, they tried to get rid of Smith altogether. They charged him with all manner of deceit and trickery, and proposed to put him in chains and send him to England; some even plotting to take his life! But a few of them, who could not be blind to Captain Smith's good qualities, and the great service he was to them, overruled the rest, and obtained a hearing for Smith. He demanded to be tried; and when nothing could be proved against him, his accusers had to make amends by paying him a large sum of money. So far from keeping this money for his own use, this good man handed the whole of it over to the public treasurer, for the good of the colonists, thereby proving how earnestly he had their welfare at heart.

Thus peace was restored among the Englishmen; and on the following Sunday they all assembled to hold a service, and to seek God's blessing on their actions, praying Him to strengthen their good resolutions to be

honest and industrious, "in brotherly love to serve one another." Had they only kept faithful to these resolves, and included the savages as brothers also, all might have gone well; but too soon all the good resolutions came to nothing.

It was important that corn should be at once planted, so that the colonists need not be dependent on the savages for food; also it was necessary to build defences round the settlement as soon as possible, to protect them if they were attacked by the natives.

Captain Smith visited the various tribes, in order to make friends with them, and to show them that the English were ready to exchange what they had in return for the food which was so abundant in the Indian villages. The hatchet which had been given to Powhatan made him wonderfully liberal at the time. Afterwards, he gave as much as eighty bushels of corn for a copper kettle; and another time several hundreds of bushels for some blue beads! These beads he thought fit only for kings to wear.

Captain Smith was the only man brave and discreet enough to venture among these savages and trade with them for food. The

others owed him love and gratitude, therefore, for his services and his noble disinterestedness ; but, sad to tell, whenever he was away on these hazardous expeditions things went all wrong at the settlement. Instead of building up strong places for protection against the treacherous savages, and planting corn for winter use, the settlers did no work, and took no precautions. Forgetting all their good resolutions, and acting more like thoughtless boys than rational men, these grand gentlemen, too lazy to work, robbed the tribes near by, and thus aroused their savage vindictiveness.

One ship had gone back to England, to bring out more people and provisions ; another ship, which had parted company in the storm, had not yet been heard of ; and the only remaining vessel was a small pinnace, in which some of these cowardly settlers had been trying to escape, and so leave Smith alone and unprotected, without means of going even up and down the rivers for food. Fortunately, he got back just in time to prevent this wicked device, and by his excellent management and good temper contrived to bring those unruly spirits to order. But as the autumn

advanced the sufferings of these colonists became very great.

Diseases had attacked them during the intense heat of the summer; and before they had been four months in the new country about half of them died. Though Virginia is extremely hot in summer, the frosts of winter are very severe; and that winter (1607-8) was remarkable for being one of the coldest ever known. Happily, firewood was plentiful; for those parts of America were then covered with vast forests of trees, and the pine, full of turpentine, burns easily, sparkling and crackling with amazing heat and brilliancy. So, to guard against the bitter frosts of night, they lighted large fires on the ground beforehand, to thoroughly dry and warm the earth. When bedtime came, they swept away the ashes of those fires, and made other fires. Then, while the fresh fires were blazing merrily, the half-frozen Englishmen wrapped themselves in their blankets and lay down on the warm earth where the first fires had been. Bare ground soon cools, but by the time the sleepers felt chilly on their first bed, another warm spot was ready for them; and thus they changed about, keep-

ing up blazing fires on different spots all night.

Hard work had Captain Smith to persuade his gentlemen friends to chop down the trees, even for firewood, himself helping whenever he could. Gentlemen who cannot wait on themselves should not go out as emigrants. And, because they had not found gold and silver mines and precious stones in Virginia, as the Spaniards had in Mexico and Peru, these Englishmen were dreadfully angry and disgusted, and vowed they would not stay.

Till the ship came back from England, however, there was no help for them ; and finding they must either work or starve, they at last consented to help chop down trees. In their awkwardness they often chopped their own fingers and blistered their delicate hands, and then would throw down the axe, declaring they would chop no more.

Out of the one hundred and five Englishmen who had sailed for Virginia not twenty knew how to work. Twelve of them only were labourers, and four were carpenters, and of these some had died. The rest were all helpless grandees, and, what was worse than this, they were wholly wanting in Christian fortitude.

Sparing no exertion himself, Captain Smith would take his little boat over the frozen rivers, though obliged to break the ice before he could effect any progress, and thus proceed to the Indian villages, to try and bargain with Powhatan or some other of the chiefs to exchange what he could give them of tools or woollen cloths for food. While he had been stout and gay, and had approached the savages grandly equipped with sword and gun, they had feared him; but coming now feeble and shabby, begging for food, they despised and mocked him. Considering the many ignoble deeds which the savages had witnessed in the white men, their conduct was scarcely to be wondered at; and it required Smith's utmost skill and persuasion to reason them into compliance.

But Pocahontas was ever a faithful friend and comforter, and many a kind act did she perform for the "white-faced prince," as she considered Captain Smith. But for her he might on more than one occasion have died of hunger.



CHAPTER III.

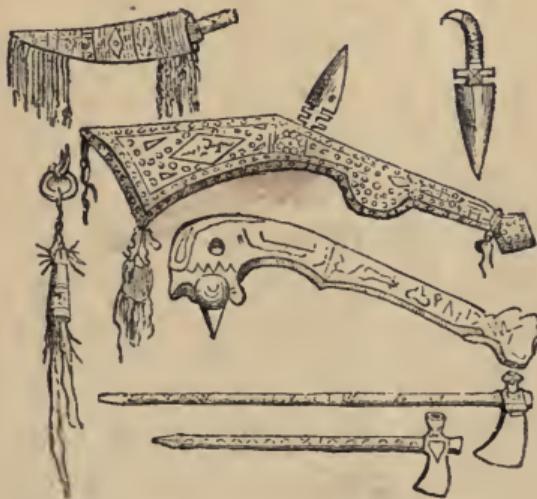
CAPTURE OF CAPTAIN SMITH.

THE treachery, mischief, and dishonesty of the men at Jamestown, whenever Captain Smith was absent on those hazardous expeditions, had the effect of convincing Powhatan that the "pale-faces" had come only for the hunting-grounds of his ancestors, the copper and pearls, the bear-skins and deer-skins, and all the treasures of his land.

While Smith was risking his very life to procure food for his comrades, the latter caused the natives to believe that he had gone solely for plunder, instead of explaining to them that he thought only of purchasing what they needed.

But once having been deceived, the savages in turn practised all their cunning. Treachery

to a foe they looked upon as a virtue ; and to revenge themselves was, in their ideas, to maintain self-respect. Consequently Captain Smith was now more than ever in danger of being waylaid and killed. Yet, in spite of the difficulty of making the Indians understand him, notwithstanding his unprotected con-



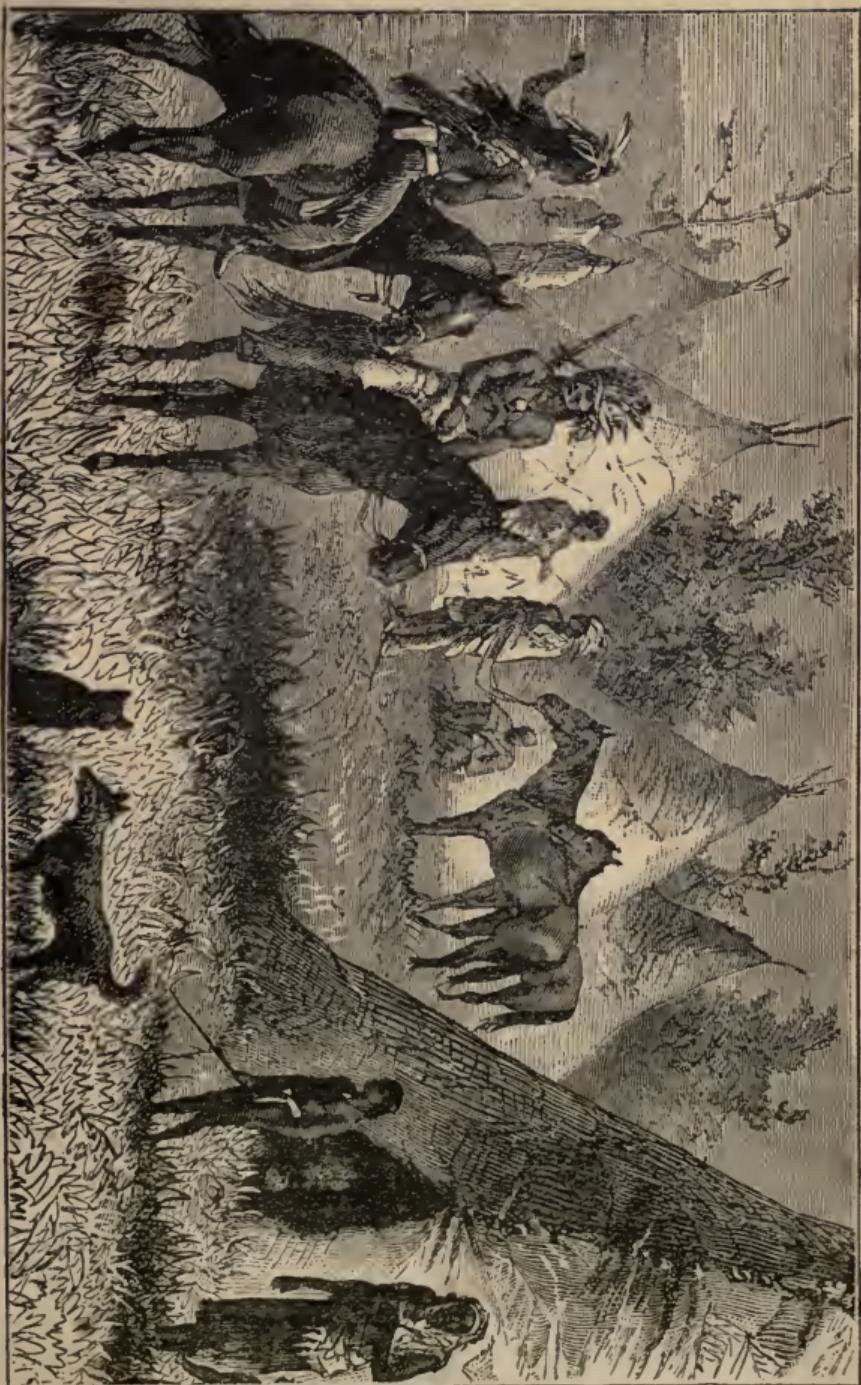
INDIAN WAR IMPLEMENTS.

dition, with only his musket and his sword against thousands of now angry savages, he ventured again among them. Once, when he was going to land from his canoe, a large number of savages with bows and arrows began to threaten him. They had swords at their backs, or what they used as such, viz.,

instruments "beset with sharp stones and pieces of iron, able to cleave a man in sunder."

Another time, when Smith, with only five or six men, was going down the river, a party of savages scoffingly offered only one handful of corn in exchange for blankets, muskets, or whatever the English had to give. On this occasion Smith made a display of his power by firing off his guns, when the savages immediately ran away to the woods. Landing, and going to look into their wigwams, he found abundant stores of corn, and of all kinds of food. His hungry men were for carrying some of it off, and loading their boat without loss of time; but Smith wished to show the Indians that he understood the meaning of honour and honesty, and he would not allow the men to touch a single thing. Soon a number of savages came marching back in procession, with their idol borne by "medicine men," or those who pretended to be wiser than the rest. This idol was nothing but skins of animals, stuffed with moss and rubbish, painted in gay colours, and ornamented with bits of bright copper and other finery.

The Indians themselves were painted like



AN INDIAN VILLAGE.



so many mountebanks. Some were black, some red, some striped red and white, some parti-coloured, and wearing ornaments of horns, feathers, snake-skins, and similar decorations. As they approached they danced and yelled and made horrible grimaces, like so many fiends. They were armed with clubs, shields, bows and arrows, and other weapons. All this was intended to terrify those few poor hungry white men, who, to show contempt of such trumpery, sent a volley of musket shot at them, bringing many, and among them the hideous idol, to the ground. The rest fled in dismay. Nothing impressed them with such awe as those guns; and to this the English often owed their safety.

The fact of five or six "pale-faces" having such power against some hundreds of "warriors" so won the respect of these savages that they now sent a message of peace, promising to give whatever Captain Smith desired. He said that they must lay down their weapons and come and load his boat with corn, and then he would give them back their idol, and also some beads, some copper and hatchets, and be their friend.

His next expedition led to still greater

dangers, all owing to the disobedience of the very men for whom he was risking his life.

Going up one of the rivers in a canoe, on another occasion, with three or four men, he landed to see what tribes lived thereabout. He gave strict charge to his men on no account to leave the boat, but to keep their guns in readiness, in case any savages should surprise them.

So far from following these injunctions, their captain was no sooner out of sight than the men jumped on shore, and went straggling about the woods, to see what they could pick up. It happened that that part of the country was inhabited by a very fierce and cruel tribe, who had for their king a brother of Powhatan, called Oppecan-canough ; and three hundred of his warriors were just then close at hand, with their bows and arrows in readiness for an attack. Even three hundred warlike savages might have been driven back, had these half-dozen Englishmen fired together at them from their boats ; but being scattered about the woods there was no hope for them. One after another was hunted down and cruelly tortured

to death. And not only the men themselves, but their captain also, fell into danger through their rashness. Those savages knew every inch of the ground, and to scour the woods and hunt Smith out was easy.

Soon did they espy him, and with their unerring arrows wounded him badly in the leg. Poor Smith expected nothing but instant death ; yet, lame as he was, he defended himself so bravely with his gun that all the three hundred warriors were afraid of him.

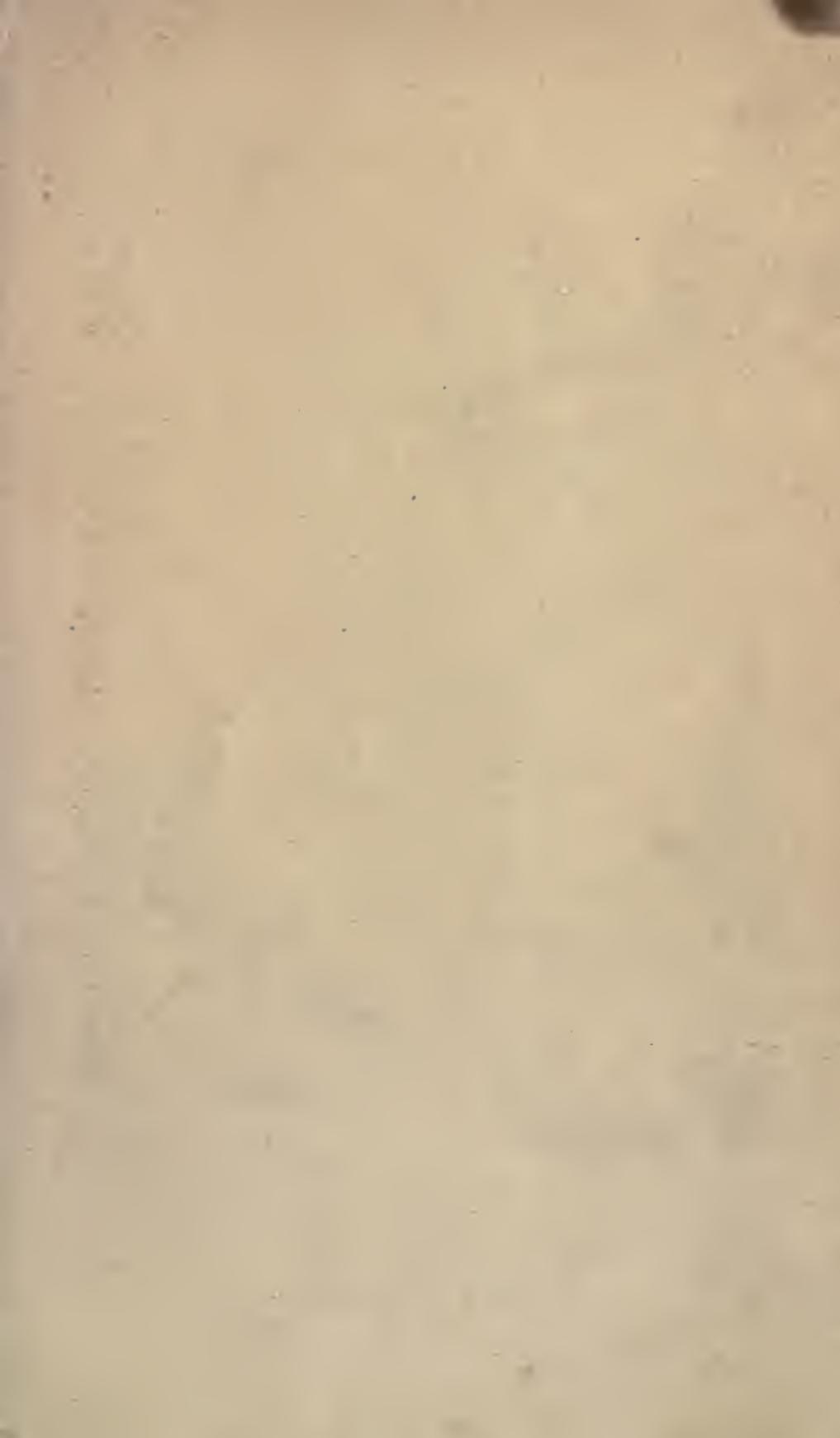
Nothing excites the admiration and respect of those American savages so much as bravery. The sight of one wounded man defying a whole army of warriors caused them to regard him as some superior being, some great "medicine man," able to do wonderful things which they could not do themselves, and whose injury would bring evil upon the tribe.

Taking advantage of these signs of fear, Smith attempted to get back to his boat ; but, faint with pain and cramped with cold, he fell down in a swampy place, where he was nearly frozen to death. So great an effect had his courage and skill on the savages, that instead of killing him when

they found him there, they raised him tenderly, chafed his limbs to restore warmth, gave him food, and then carried him to their chief, Oppecanough.

Although suspecting that the Indians might be keeping him alive only for the sake of putting him to a more torturing death, and notwithstanding he was so entirely in their power, this brave man showed no signs of fear. He trusted in his Heavenly Father to deliver him, if such should be His will, and did not lose his presence of mind.

King Oppecanough had him tied to a tree, and ordered him to be put to death; but it was not the will of God that this good man should thus suffer, and He put into his mind a means of escape. In his pocket Smith had a compass, which, you know, looks something like a watch, only, instead of figures there are letters, N., S., E., W., and N.E. for North East, N.W. for North West, and so on, called "points;" and instead of hands there is a small magnet, called a needle, swinging loosely at the centre, but which always points to the north. Of course the savages had never seen anything of this kind,





INDIAN MEDICINE MAN.

and, indeed, compasses were great treasures in those days.

Smith, to keep up the idea of his being a great "medicine man," or a kind of magician, as they supposed, held up this curious instrument before their faces ; and, so far from showing fear of his cruel captors, made a great discourse to them about the sun, the moon, and the stars ; showing how the magnet always would point to the north star, and how he knew exactly what was going to happen to the needle, though he never touched it.

At this, so far from wishing to kill him, the savages were now almost ready to worship a man who seemed to possess such wonderful power and knowledge.

So the warriors painted themselves in all manner of colours, and formed in a grand procession to conduct this great medicine man round the villages, and to exhibit his magical doings. And the guns which had been taken from the dead Englishmen, their clothing, and whatever other English article had been obtained, were all carried aloft before them. After marching some distance in this fashion, they danced round their

captive, jumping and leaping, and making the most hideous grimaces, with yells and noises.

When this was ended, Captain Smith was placed in a wigwam, and the greatest care was taken of him. He was fed so plentifully that he now thought they must be going to fatten him for one of their feasts; especially as forty warriors kept guard over him day and night. But this was only preparatory to his being marched about among the neighbouring tribes, to display his wonderful compass and the rest of his magic.

There is one fine quality in the American Indian, which unhappily is rare even among professing Christians; and that one quality is the great virtue of gratitude. While we are prompt to enumerate our "misfortunes," how often we forget to reckon up our mercies. Health and food, friends and home, if not riches, are blessings which most of us enjoy, and should remember daily in our thanks to the heavenly Giver of these mercies. But are there not, also, constant little kindnesses from friends or neighbours which we forget, while we are ever ready to recount some small unkindness; finding more pleasure in

spying out the errors than the virtues of our acquaintances ? The American Indian never forgets a kindness. It happened that during those weeks of bitter winter frosts, when Captain Smith was being marched about as a sort of show, he suffered terribly from cold, especially at night. There was an Indian, called Maocasster, to whom Smith had once given some little, simple coloured beads, which could be bought for a penny or two in any toy-shop in England, but which were so beautiful in the eyes of this poor savage, that a lump of gold could not have delighted him more ; and he never forgot that gift. To this Maocasster Smith owed his life ; but for him he must have been frozen to death. Maocasster saw how he suffered, and one night brought to him a large thick garment made entirely of furs ; this beautiful fur blanket was a gift of gratitude to Smith. So he found that he had one true friend amongst those cruel savages.

Probably it was Maocasster who warned Smith of a plot that was being laid to attack Jamestown while he was a captive far away. At all events, Smith got knowledge of this treacherous design ; and, through God's

mercy, he was able to avert it in the following manner. One of the natives being ill, Smith undertook to act as medicine man, and said he could cure him if he had something which he had left at the settlement. As the savages had now great confidence in his skill and power, it was agreed that messengers should be sent for the medicine. Smith wrote upon a piece of paper (which, of course, the savages could not read), not only a message for the drug, but a warning that Jamestown was going to be attacked ; instructing his countrymen what to do in order to be prepared.

The messengers were directed to leave the paper at a certain spot outside the settlement, and return the next day, which injunctions they carefully obeyed ; retiring for the night, and visiting the spot the following morning. We may judge of their amazement, to find lying in that spot the very things they came for. They thought the paper had spoken, and was "magic ;" and this made them believe more and more that Smith was something supernatural. At last he was carried to the wigwam of Powhatan himself.

Though this prince had been at first so

polite to the English, treating them as distinguished visitors, his feelings had turned to bitter hatred. He possessed far more intelligence than most of the natives ; and he reflected that a man who could do such wonderful things as those he now heard of might become very dangerous to the tribes. So he held a solemn council with his warriors, to decide what should be done with Captain Smith.

Powhatan was seated in state on a sort of throne. His warriors, painted and begrimed in their hideous fashion, were seated around him. Besides these were two daughters of Powhatan, the young Pocahontas, and an elder sister, one on each side of him, to see all that was going to be done ; yet both of them filled with wonder, sorrow, and fear for their "white-faced" friend. The result of this solemn consultation was, that Captain Smith was to die at once ! He was therefore bound hand and foot, while a great stone was brought and set down in front of the chief.

Smith, perfectly helpless in the midst of these furious savages, was made to lay his head upon this stone, and the Indians with

their terrible weapons were preparing to dash his brains out. Already their clubs were raised for this horrible deed, when Pocahontas could no longer endure the sight. With a piercing shriek, she rushed forward and threw herself upon the body of her friend, and placed her face so close to his that the clubs must have descended on her head instead of his. Thus lay this heroic maiden, resolved that if her friend must die she would die too. This was the manner in which the young princess saved Captain Smith's life; for the astonished warriors stayed their hands; and Powhatan, on such a display of his darling child's heroism and affection, spared the Englishman's life for her sake. This noble action of the young Indian maiden proved that she had a heart capable of higher and better aims than her savage companions. The action gave proof of a noble and independent character; it was no caprice of the moment, but the dictate of a high and noble nature which defied fear and danger alike.

After this another solemn council was held; and it was decided that for a time Smith was to be kept in that village to make

beads and hatchets and curious things for Powhatan and his tribe.

No doubt Pocahontas learned many useful and sensible things of Captain Smith during that time, besides a good many English words and ways. Most likely she learned also something of the true God and of the love of Jesus ; because Captain Smith was a good man, and never neglected his daily prayer and the study of God's Word ; and, as we shall see by-and-by, his example in these things was of great use to the savages.

After about seven weeks a treaty was made between Powhatan and Captain Smith, who was to have his liberty on condition that he would give to the chief two large guns, called demiculverins, and a grindstone to sharpen his hatchets. Powhatan also agreed to give for these articles a large tract of land around the Jamestown settlement.

At the present time it would require a large sum of money indeed to purchase so much land ; but at that time the Indians had the whole country to themselves.

Twelve warriors were appointed to conduct Smith to his village, and to bring back the promised treasures to Powhatan. Smith did

not shrink from trusting himself to the keeping of these twelve savages across a wild country of which he knew nothing ; he had learned that, in spite of their cruelty to enemies, they had a great respect for their word. They had promised that Smith should be conducted safely to his own people, and he knew they would keep their promise. Thus even from savages we may learn what honour means. It is generally when the white people have not been true to their bargains that the Indians have become such resentful enemies. The ridiculous part of that bargain was, that when they had all reached Jamestown, and the big guns had been brought out for the Indians, those brave warriors were so afraid of the culverins, that after dragging them a very little way through the woods they left them behind. The grindstone they were not afraid of, and this treasure they conveyed between them ; they received also a few coloured beads and bits of finery, which pleased them far better than the guns.

After his long absence, Smith again found disorder, neglect, and laziness at Jamestown. The settlers were sadly reduced in numbers.

More than half had died from want and suffering ; and the rest, heartily sick of such hardships, were anxious to return to England. Except for the bravery and courage of Captain Smith, this English colony in America would have come to nothing, as the first, under Sir Walter Raleigh, had done.

At last a ship, laden with provisions, tools, clothing, and such-like necessaries, arrived from England ; and in it were also about one hundred more men, who came to settle in the country, and to help the rest cultivate the soil.

There was still a very bad feeling against Smith, who was accused of wanting to rule the rest ; whereas, as we have seen, it was his own good sense and talent which enabled him to overcome enormous difficulties. And because he did succeed so well with the Indians, some of the most sensible of his countrymen proposed to make him their President ; but to this the lazy, useless grandees objected, because he had not a title to his name, as they had—as if their rank were of any service to them when they were starving for food.

Had it not been for the friendship and care

of Pocahontas, they must have died of cold and hunger. This girl, true to her professions of friendship, would brave all dangers to serve her English friends. Sometimes, with her young companions, she would travel miles, carrying food and furs to them ; sometimes she sent messengers laden with comforts ; and once she ventured by night alone through woods and valleys to warn Smith that a plot was being laid to attack the settlement. Thus, she incurred the displeasure of her relatives by befriending the English.

As spring advanced affairs grew brighter. There was now no fear of starvation, for the whole country was full of fruits, berries, and game, which had only to be gathered, caught, or shot. There was fish, too, in plenty. There were about one hundred and fifty men, well able to take care of themselves, if they would only work and act fairly towards the natives.

As there was a governor over them to keep order, and also a chaplain, Smith thought he might safely leave Jamestown for a time, he being desirous to learn more of the country, and see if any of those broad rivers would lead to China. He therefore set off in a little

open boat to explore them, with fourteen men, equipped with muskets and such few things as they most required, trusting to Providence for the rest.

At this time (more than two hundred and fifty years ago) very little was known of the globe beyond Europe, Asia, and the northern part of Africa. The wish of all explorers was to find a nearer way to China than across Asia. Mariners had crossed the Atlantic in this hope. For this purpose Walter Raleigh, Frobisher, and other celebrated persons, had gone to the New World also ; and Smith now thought of doing his part towards this great discovery.

If you look at the map of America, and especially at those wide rivers in Virginia, and that part of the coast where the present party had landed, and if you reflect that as yet they had only ventured some hundred miles or so along the coast, and found savages everywhere, you will understand what a tremendous undertaking this was of Captain Smith ; a few men in a small rowing-boat venturing on unknown rivers, with only their guns to protect them, and the necessity of being sparing of their gunpowder too.

They went a great way up the James River, and then a great way along Chesapeake Bay, and next up that long, wide river, the Potomac; many hundred miles in all; meeting with numberless adventures and discoveries. There is only space for one or two here.

The first incident will show the influence of a good example. Where the English appeared as strangers, the savages,—for there were tribes of them along the banks wherever the little boat approached the shore,—were always kind, friendly, and hospitable. One or two tribes, who had heard that some “pale-faced men” had been doing mischief, were very hostile; but musket shot and gunpowder soon brought these to reason, and generally resulted in obtaining supplies of food. Sometimes Smith and his men landed to examine the land and hold parley with the natives; but, whatever might happen, daily worship was never neglected. It was Smith’s custom to have morning prayer, accompanied by the singing of a hymn; and during these solemnities the savages would always range themselves along the banks, watching the little party in the boat and listening wonder-

ingly. Afterwards they also would hold up their hands to the sun (for they had imagined it was the sun that the "white-faces" worshipped); and then they would shout and cry in a most dismal and passionate manner, thinking that such an uproar was "singing;" and then they would fall prostrate before Smith, as if to adore him.

All this proves that a natural instinct of religion dwells in human breasts, and that there is an impulse to worship whatever is thought to be good and great.

Captain Smith lost no opportunity of trying to make them understand that there lived a Great and Good Being in heaven, the Father and Creator of all, and that it was this Great Spirit that he worshipped. In time many of them came to understand this, and said they intended in future always to worship "Captain Smith's God."

In these long voyages up the rivers, Smith learned many useful things about the coast and country, and was generally successful in establishing a friendly feeling among the Indians. However, he did not find the way to China, nor the way to a "great south sea,"

which people thought must be somewhere to the west; but, on the contrary, he learned that he must go many hundreds of miles across the country before he came to any other "big water" at all. When he got back he made maps of those places he had visited. These were the very first maps ever drawn of those parts. He also wrote a book, in which everything he saw was described; and a very interesting and amusing book it is, written in the quaint style of that time. Smith made two voyages up the rivers, rendering himself celebrated for all time, having been mercifully preserved through dire disasters by the Heavenly Father whom he served.

Captain Smith remained three years in Virginia. The English were, however, not grateful to him, because he had not found gold and silver, as the Spaniards had done in South America, as if it had been his fault that Virginia is not Peru! The idlers, who had done no good whatever, were exceedingly jealous of him.

When he got back to Jamestown a very sad accident befel him from an explosion of gunpowder, and he suffered severely, at length

becoming so ill that he was obliged to return to England. This was in 1609. It pleased God to restore him to health after a while ; and though he did not visit Virginia any more, we shall again hear of him.





CHAPTER IV.

MARRIAGE OF POCAHONTAS.

WE must now go back to Pocahontas and her father, and see what they are about all this while. Pocahontas had learned a good deal of English by this time; for after her father had given Smith his liberty she visited Jamestown pretty much as she pleased; but the good feeling which Smith had established did not last long when he was gone. Misconduct towards the natives again turned them into direful enemies, so that the little colony was always in danger, which greatly distressed Pocahontas, who, through aiding them, incurred Powhatan's heavy displeasure. At last, she was compelled to leave him, and

take refuge with another tribe. This caused great grief to her father. By-and-by an English captain, whose name was Argall, enticed her on board his ship, and kept her there as a sort of hostage, thinking that when he got her into his hands he could make what terms he pleased with Powhatan, who would be only too glad to give his land and riches for the sake of getting his daughter back again. It was not an honourable act, but it pleased God in His infinite wisdom to overrule it for good.

Pocahontas was by this time in her eighteenth year, and she had become acquainted with some English women who had come to Virginia. It chanced that on board Captain Argall's ship, which was in the James River, close to Jamestown, there was a young Englishman, whose name was Rolfe; and he was so pleased with the noble character and gentle manners of the Indian maiden Pocahontas, that he wanted to marry her. Powhatan, when he learned that his daughter was safe, and that a good young "pale-face" wished to marry her, was easily persuaded that such an event would be greatly to the advantage of his people, and he gave his consent. The

governor of the colony, Sir Thomas Dale, also gave his consent; and Pocahontas herself wishing to become a Christian, and to worship the only true God, whom Smith had taught her to love, was baptized by the English chaplain at Jamestown.

A few years ago, on the right bank of the James River, the ruins of an old red brick tower might have been seen nestling among a grove of trees. Around it on all sides were spreading meadows and corn-fields, and scarcely another building was in sight. It was all that was left of Jamestown and of the first Christian church ever built in Virginia. True, a sort of rough wooden edifice had been erected for worship while Smith was there, but it had been burnt down by accident; and this one had been afterwards built of bricks carried over from England.

“But could not the settlers make bricks in Virginia? and was there no stone for building, that bricks must be carried all across the Atlantic?” may naturally be asked.

Yes; there was stone in plenty—beautiful marble-like stone and granite, as well as clay for bricks; but then it was difficult to get the lazy colonists even to cut down trees and

plant corn ; and as for making bricks and carrying them about, and hewing stone and conveying that through the woods, there were not enough people and horses for such work.

Besides this, the ships that kept bringing over people and provisions required something heavy at the bottom for ballast, to keep them steady in the water, being very different from ships of our own time ; therefore plenty of bricks were always stowed away. When the ships returned to England, the holds were filled with cedar wood, but sometimes also with earth, which some very silly gentlemen persisted was full of gold-dust, but which, to their great disappointment, proved to be only sand.

Afterwards tobacco was grown, and as that fetched a very high price it was used even for money ; and then a great deal of tobacco was sent to England in exchange for the bricks. Bricks made up the freight of the ships from England for so many years that all the early churches and finest mansions were built of them ; and even now the Virginians will point out to you many an ancient residence, and say, " That is built of English bricks."

It was in that red-brick church, of which the tower was the last relic, that the Indian maiden was baptized, and took the new name of Rebecca. And in the same sacred edifice she was soon after married to Mr. John Rolfe. She was the first native American who married an Englishman, and the first Indian who was baptized in the name of Christ.

The best part of her history, however, is, that she never forgot the vows which she took upon herself on that solemn occasion. She proved quick to learn all that was good, winning the respect and love of all who knew her. Her example among her own people did a great deal towards preserving peace and advancing the colony.

On her marriage, Powhatan had promised to become a subject of King James of England, and that his people should submit to the laws of England. The peace that was thus restored lasted during all the rest of Powhatan's life, so that the colonists were able to establish themselves in his country and to plant and build, and begin to trade in furs, and timber, and tobacco, and other products of rich and fertile Virginia.

Pocahontas, though born a savage, seemed

favoured with talents and virtues far above the generality of the native women. There was a gentleness and dignity in her behaviour quite surprising, considering her early training. She left off decorating herself with the paint and feathers and skins that the savages loved so well, and dressed herself neatly after the English fashion ; so that when, three years after her marriage, her husband took her to England, her appearance and modesty quite won the hearts of the noble dames who went to visit her.

It was in 1616 that she came to this country. Captain Smith had left Virginia seven years before, and none of his friends there knew what had become of him. In the next chapter we shall see what he had been about during those seven years. That it had pleased God to restore his health, and that he should happen to be in England when Pocahontas arrived, are two important facts which you will be pleased to learn.

Naturally everybody was talking about this strange visitor, the daughter of a savage chieftain of the New World ; and Smith of course also heard of her, and that the "Lady Rebecca," as she was now called, was no other

than his former dear little preserver, Pocahontas. So he immediately wrote a long letter to Queen Anne, the wife of James I., describing the excellent qualities and virtues of this Indian Princess, and how she had saved him from a cruel death; and how she had, by her friendship and timely assistance, also saved the colonists from starvation and other misfortunes.

The Queen thereupon sent an invitation to Pocahontas to come to the palace; and one of the grand ladies of the Court presented her to Her Majesty, who, together with all who there saw her, was astonished and delighted at the graceful dignity and goodness of this remarkable "Indian." It was quite by accident that she met Captain Smith; and she was so deeply affected at the unexpected sight of her old friend, whom she had believed to be dead, that she could not for a long time find words to express her joy.

There is not much more to be told of Pocahontas. She remained in England only one year; and just as her husband was going to carry her back to her native country, she was taken ill, and died at the age of 22. Her only child, a little boy, was carefully educated

in England, and when grown up went to settle in Virginia. Among the descendants of this son of Pocahontas were many good and distinguished men, who afterwards helped to govern and to fight for their native country.

In 1618, the year after his daughter's death, Powhatan also died. This was a sad misfortune to Virginia, for his brother Oppecanough, who then became king, was a cruel and treacherous savage. Powhatan had a profound respect for the wisdom and power of the English, who kept coming in ships from across the "big water," and he was very anxious to learn how many more of the "white faces" were left in England.

An Indian who had been over in one of the ships and got back again, thus answered Powhatan: "Count the stars in the sky, count the leaves on the trees, and the grains of sand on the sea-shore, and such is the number of the 'pale-faces' in England!" This was his way of making his own people imagine a very large number.

A few years after Powhatan's death many sore troubles and cruel conflicts occurred between the English and the natives. By the

time the colony had been settled about sixteen years there were four thousand English people, including women and children, at Jamestown and some other villages which had been built. But in 1622 Oppecananough got so angry at the robberies and the wickedness of these white men, whom he had been told to respect and serve, that he planned a sudden massacre. He collected together the warriors of all the country round, and they unexpectedly attacked the settlers, and in one short hour with their tomahawks killed no less than three hundred and fifty of them.

What with famine and sickness and fatal battles, nearly two thousand of the English died that year!

It must be acknowledged, however, that most of the misfortunes which befell the settlers were of their own making. Cruel and cunning and treacherous as the natives are by nature, they are not without some good and noble qualities. Hospitality, generosity, gratitude, and a regard for their word, we have seen them display, even in this little history. In other places, where truthful, and honourable and excellent persons, having the love of God in their hearts, went to settle in the New

World and make reasonable treaties with the savages, they succeeded far more easily in persuading them to learn useful works and live a more law-abiding life than hitherto. We may be quite sure that example goes much further than any talk we may use in dealing with our fellow-creatures. A regard for a promise is a most important example. By keeping a promise we prove our love of truth and honesty. "Better is it not to vow, than to vow and not pay." The Indians, savages though they are, understand this. Smith was conducted in safety by some savages for many miles through lonely woods because Powhatan had promised to send him safely back to his companions; and it was because the Indians found that the English did *not* regard their promises and act honourably, that they revenged themselves; and vengeance they considered a sort of duty, in order to protect their wives and children.

We must wonder less at their provocations, when we consider the class of men who chiefly went out to Virginia; for after a few years King James sent over there all kinds of wicked persons, who were transported for their crimes. Felons and idle vagabonds, who were worse

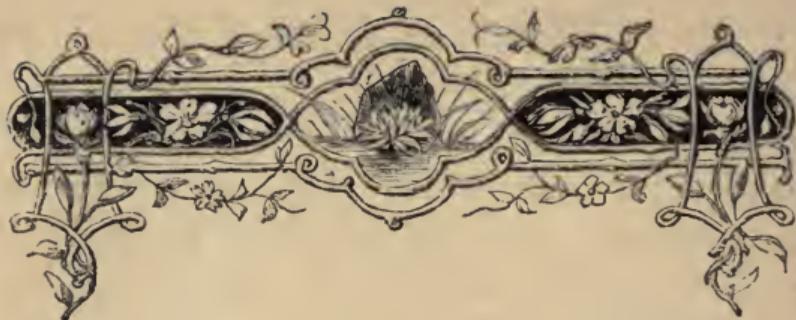
than useless in England, were sent to Virginia as a punishment. And what could be expected from the example of such men? No wonder the natives came to hate Englishmen, and to plan secret attacks in order to be rid of them.

But the "multitudes" of England naturally prevailed in course of time, and the Indians became gradually reduced in numbers or otherwise subdued. Those who survived were persuaded to give up their country for things that they wanted—blankets, kettles, hatchets, and guns, which they soon learned to use; and they then removed hundreds of miles inland, so as to make room for the new settlers. And this is what we shall find again and again all along the Atlantic coast, wherever Europeans settled in North America.

We have seen enough of Indian character to feel convinced that justice and honesty are the best tools to work with among the natives of North America. In order to make Christians of heathen nations, we must show that we are Christians in deed and in truth, and that by being so we are happier in our lives and in our homes. Savages, whatever may be their country, expect to see a proof of

what we tell them ; and they can see no better proof of the blessings of Christianity than cleanly, orderly, loving families of brothers, sisters, parents, and friends, happy and successful in life, because they obey the Saviour's great precept, " Love one another."





CHAPTER V.

LAST TRAVELS OF CAPTAIN SMITH.

SOME of the more northern and colder parts of North America had been discovered by Europeans long before the land of Powhatan was visited by Englishmen ; but, notwithstanding this, few settlements had been made, excepting by the French in Canada. In the same year that Smith and his party had gone to Virginia, forty-five Englishmen landed on the coast of Maine, which is many degrees north of Virginia, and therefore many degrees colder. That winter of 1606-7 was terribly severe, and the poor colonists had to keep themselves from being frozen to death by burning great wood fires all night long, to dry and warm the ground on which they slept.

That same winter in Maine was still more

frightfully severe ; and the forty-five suffering Englishmen who passed that bitter season there barely survived it. For weeks and weeks every bit of firewood had to be dug out of deep snow and thick ice, which covered everything like solid glass. Even birds and animals had gone away to warmer parts ; the rivers were frozen, so that they could not procure fish ; not a green thing was to be gathered off the earth ; and provisions running short, the privations of those few English were terrible indeed.

As soon as the ground and the rivers began to thaw a little, and there was the least possibility of getting back to England, the sufferers all got on board their vessel to return thither ; and when they reached home they gave such a discouraging account of the country and of the great hardships they had endured, that for nearly twenty years no one seemed inclined to venture again to Maine to form any settlement.

Maine is not really a desolate country ; on the contrary, it is a very beautiful State, and the summers there are lovely ; only, unfortunately, the English had first become acquainted with it during what was called "the

severest winter ever known;" and they saw it, therefore, under every disadvantage. Notwithstanding similar drawbacks, the French had made considerable progress in settling Canada. A Frenchman, whose name was Champlain, was the first white man who ever ventured to penetrate the vast forests that covered what is now the State of New York, which extends far west along the St. Lawrence river to the great lakes. He it was who discovered that long lake which divides New York from Vermont, and which was named after him, Lake Champlain. He also laid the foundation of that celebrated city, Quebec, which was commenced during the three years that Smith was in Virginia.

Soon afterwards the great navigator, Henry Hudson, crossed the Atlantic in a Dutch vessel, and he discovered that broad and beautiful river called after him, the Hudson River. At the mouth of this the Dutch people built the city of New York, on an island then called Manhattan. Up to this time not much had been done towards colonizing the long line of coast from Maine to Carolina, a part where the climate is much warmer and the country far richer. English

ships had sailed to and fro in the fishing trade, but that was all. Wherever landing had been effected it was found that only vast forests covered the country. Splendid trees of many kinds grew so densely that it was difficult to penetrate between them. Game fit for food roamed through these forests; and abundance of luscious fruits ripened in the openings. The banks of wide rivers and the mountains were similarly covered. Everywhere also were seen savage tribes, with bows and arrows, and other barbarous weapons making war against each other, or hunting the wild deer and other animals with which the forests abounded.

After Captain Smith returned to England in 1609, it pleased God to restore him to health; and he recovered from the terrible wounds he had received by the explosion of the bag of gunpowder; yet for nearly five years he made no further voyages. It may be conjectured that during those five years he was busily engaged in drawing maps of the rivers in Virginia and of the surrounding country, and in preparing the histories which now afford us so much valuable information. As Captain Smith's worth and in-

telligence became better known, and as his accounts of the New World gained hearers, some gentlemen of rank and wealth engaged him to take another trip across the Atlantic, in order that he might ascertain the truth of what the fishing parties had related, and decide upon the most favourable spots along the coast for settlement. The hope of finding gold and copper was still the great inducement to venture into such a dreary and inhospitable country as that part of America was then supposed to be. This time the expedition was wisely started in spring, with the whole of the long, bright summer before them, reaching the coast of Maine in April, 1614. Such Englishmen as had already attempted to land had always got into trouble with the savages ; but Captain Smith had excellent judgment in managing these, and soon made friendly arrangements with them, exchanging such things as he had brought from England for the commodities of the country. These commodities were chiefly furs, very fine and beautiful skins, in large quantities, especially beaver skins, which were then highly valued. Beaver skins were out of fashion for some years, not because they were no longer

valued, but because such hundreds of thousands of beavers were killed for the sake of their fur, that the animals became very rare.

Besides a good cargo of furs, Captain Smith procured a large supply of fish for the markets of Europe, also whale oil and valuable timber; and he discovered that the



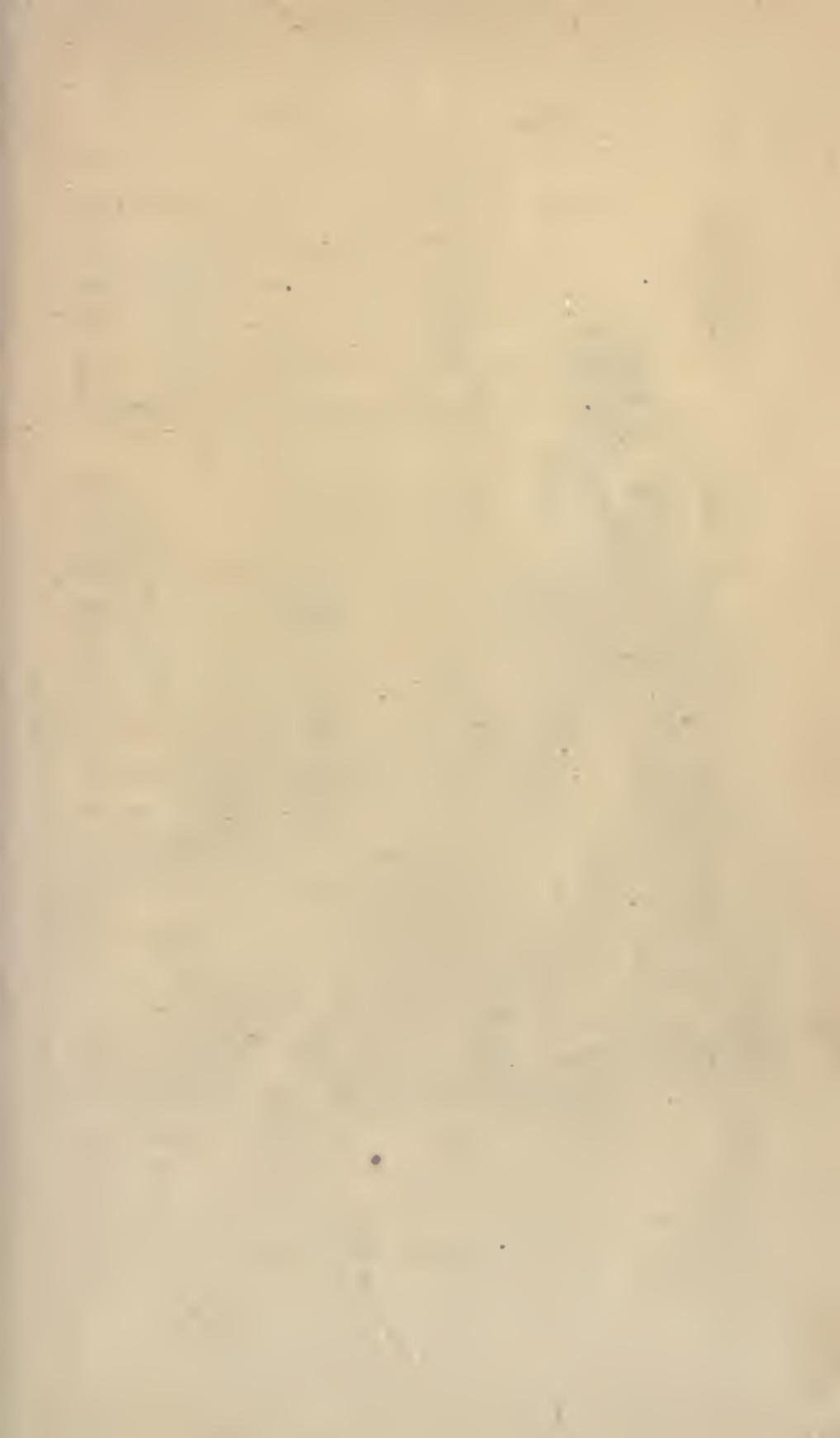
BEAVER.

whole land was rich in all products that would create wealth and prosperity. In his history of the voyage he thus wrote of New England: "A land fertile, temperate, and plentiful of all necessaries for the building of shipes, boates, and howses, and for the nourishment of man." Up to this period every part

claimed by the English had been called Virginia; where Smith had first explored was named Southern Virginia, and where he now was, Northern Virginia; but this latter part he obtained the king's permission to call "New England," a name by which it has ever since been known.

There were only forty-five men and boys in the ship in which Smith had come, in 1614; but no sooner had they landed than they all wisely set to work to cut down trees and build boats. Seven small boats were soon built, and in these most of the men went fishing along the coast, salting and packing the fish for home, while Captain Smith took the seven or eight others in another little boat and sailed all along the bays and inlets, to make himself acquainted with the inhabitants and the products of the country.

Everywhere he made the savages understand that he came only for honest trade, giving them such things as he knew they would value, in exchange for what they supplied to him. Thus the natives of this part of the continent learned to respect the English, and to look upon them as a great





“WELCOME, ENGLISH.”

and wise people ; so that some years afterwards, when a party of colonists landed to settle thereabouts, one of the savages, who had learned a little English, ran to meet them, crying out, "Welcome, English ! Welcome, English !"

Miles and miles along that coast of Maine, crowded with islands, inlets, rivers, and promontories, as far as Cape Cod, did Captain Smith and his half-dozen men explore. In August he returned to England, telling his countrymen that, although he had found no gold or copper, "New England" was a "goodly countrie ;" with "fishings neare to land, where is help of wood, water, fruities, fowles, corne, and all other refreshings needful."

He made maps of all the parts he visited ; and next year was engaged to go again and explore still farther ; and after this ships went every year to trade with the natives for furs and to bring back fish and timber.

Many adventures happened to Captain Smith ; and in one of his voyages he was taken prisoner by a French ship ; but even this did not stop his usefulness, for instead of spending his time in vain lamentations, he

went on preparing his maps and his histories. Of these he has left several, which, being some of the first accounts of America written by Englishmen, are now preserved in the great libraries of the British Museum, Oxford, and a few other places.

After 1616 Captain Smith went no more to the New World, though he did all he could to assist and advise others to go there. For the services he had rendered to his country he was created "Admiral of New England," which sounds exceedingly grand. But he had not one foot of ground in all that vast new world ! None was given him ; no fortune was settled on him ; not even the house he had built for himself in Virginia was considered his, though, had it not been for his intelligence, good conduct, and patriotism, no English colony would have survived the many dangers they encountered. But Smith worked not for earthly glory and riches, and mourned not their loss. His health had been much enfeebled by hardships and sufferings ; but it pleased God to spare him to witness the establishment of several successful colonies in the land he had so warmly recommended to his king and country. He

was only fifty-one when he died. The example he set in his conduct towards the savages, and the advice which he gave regarding them, proved ever of service to those who followed his wise counsels. He hated falsehood, and loved action better than talk. The savages therefore soon found out that he was to be trusted; and they learnt to look upon him with the homage and respect instinctively paid to a superior. From him they learnt, too, some of those precepts of our holy religion which prepared the way to their becoming Christians themselves, which many of them did.





CHAPTER VI.

MASSASOIT AND "KING PHILIP."

NOW we must return to that part of America where Massasoit was king, and to those emigrants who settled there and built the first town in New England.

That first town was Plymouth, in Massachusetts. The emigrants had embarked from Plymouth in England; and, in affectionate remembrance of that place, they called the spot where they landed and erected their log huts, New Plymouth.

There were only one hundred and five emigrants, who had set sail in a ship called the *Mayflower*. Few of the enterprises to settle the New World have been more celebrated than this one; and none grew to

greater importance in the history of America. Those colonists have been since known as the "Plymouth Fathers," or, the "Pilgrim



LANDING-PLACE OF PILGRIMS, NEW PLYMOUTH.

Fathers," and sometimes the "Puritan Fathers." The Americans look back to their history with exceeding love and reverence, and call them the "Fathers of New England,"

as being the original settlers, and because it was this little band of emigrants, who, being wise and God-fearing persons, laid the foundation of the laws and government which have made America so great a country as it now is. It was only by "patient continuance in well-doing," which in the end is always sure to bring God's blessing, that they surmounted great dangers and hardships and succeeded at last in building up the towns, churches, schools, and institutions which have since proved the pride and glory of America.

These "fathers" were called "Puritans" because they loved and strove to serve God in a pure and simple fashion, without pomp or display, and not after the customs of the Papists, who had for a long time held sway in England. On account of religious persecutions from these Papists during the reign of Queen Mary, a great number of persons had fled from England in order to escape being punished for worshipping God in their own manner. Although Queen Elizabeth was a Protestant, and had established the Protestant religion in England, yet a great number of Popish customs continued in use for a long while afterwards. Because of these usages,

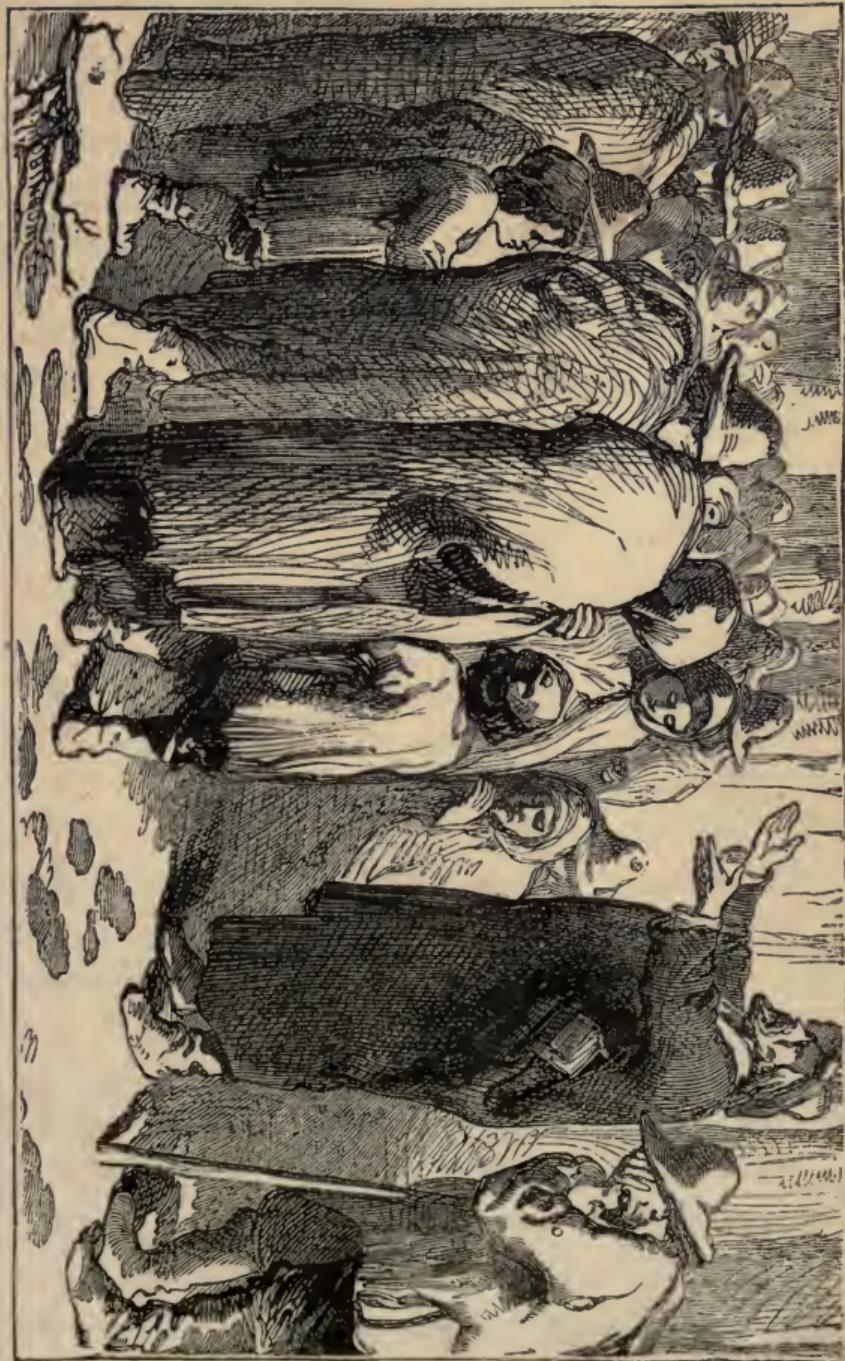
and of so much pomp and display in the worship of God, a number of Puritans fled to Holland. Some of them, afterwards hearing of New England, where they could enjoy perfect liberty of conscience, and worship God in that pure and unostentatious way which seemed to them according to the teaching of our blessed Saviour, united themselves with the company that had been formed at Plymouth in Devonshire with the object of settling New England. After many delays, forty-one of these men, accompanied by their wives and families, set out. In all, there were about one hundred and five pilgrims.

The *Mayflower* was not a very large ship ; and as untoward circumstances had prevented the emigrants from embarking during the fine summer weather, they had a dangerous and stormy passage of many weeks, during which they suffered exceedingly. Not until November, in the midst of rough and frosty weather, did they reach land ; and then, alas ! they found that it was not the warm and beautiful coast where they had originally intended to settle, but a cold and rocky shore much farther north.

Some days passed while those of the men

who were well enough to go on shore wandered about in search of a suitable spot on which to fix a habitation ; and they spent day after day toiling through deep snow, up hills and down valleys, and penetrating thick woods in search of food and shelter. As they went to and fro from the *Mayflower*,—wading through the sea, because the shore was too shallow for the ship to come close,—the spray froze upon them as it fell. When the ship weighed anchor for them to try another part of the coast, they were visited by such a terrible storm of wind and snow and dashing waves, that their mast was broken, the sails washed overboard, and their rudder destroyed. The strongest of the men, feeble and half-frozen though they were, had to steer the ship with oars ; till at last, so weary and spent were they all, that they could go no further. Night was closing over them ; and although there might be savages waiting to attack them on this unknown spot, they were compelled to moor their vessel and drag themselves to the shore, which was there composed of granite. It was in December, 1620, amid the bleak winds and snows of a New England winter, that the landing of the Pilgrim Fathers

LANDING OF THE PILGRIMS.



took place. But the soil of their adoption was as free as the ocean they had escaped ; and their first thought was to kneel upon the rock and return thanks to that merciful God in whose service they thenceforth hoped to live.

The poem which Mrs. Hemans has written on this eventful occasion beautifully describes their history.

THE LANDING OF THE PILGRIM FATHERS.

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed ;

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came ;
Not with the roll of the stirring drums,
And the trumpet that sings of fame ;

Not as the flying come,
In silence and in fear ;—
They shook the depths of the desert's gloom
With their hymns of lofty cheer.

Amidst the storm they sang ;
And the stars heard, and the sea !
And the sounding aisles of the dim woods rang
To the anthem of the free.

The ocean-eagle soared
From his nest by the white waves' foam,
And the rocking pines of the forest roared—
This was their welcome home !

There were men with hoary hair
Amidst that pilgrim band ;
Why had they come to wither there,
Away from their childhood's land ?

There was woman's fearless eye,
Lit by her deep love's truth ;
There was manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus afar ?
Bright jewels of the mine ?
The wealth of seas, the spoils of war ?—
They sought a faith's pure shrine !

Ay, call it holy ground,
The soil where first they trod !
They have left unstained what there they found —
Freedom to worship God !

Before landing, the leaders of the company had assembled to consult together and frame a wise code of laws for the maintenance of order and discipline. These good resolutions,

on which they asked God's guidance and blessing, show us the motives which directed their council. Here are some of them.

"Having undertaken, for the glory of God and the advancement of the Christian faith and the honour of our king and country, to plant the first colony in Northern Virginia" (as they at first called the country), *"we will enact, constitute, and frame such just and equal laws,"* etc., *"as shall be thought convenient for the general good of the colony, and unto which we all promise submission and obedience."*

It was a solemn compact, or "constitution," by which they pledged themselves to be governed. One of them, John Carver, was elected Governor, and the forty-one men all signed their names to the deed. In framing these laws they strictly enforced the observance of the Sabbath; and, however important might be the work they had in hand, even such as erecting an immediate shelter for their families, they never failed to remember that sacred law, "Keep holy the Sabbath day."

To establish a peaceful intercourse with the Indians was another of their wise resolu-

tions. It so happened that very few Indians were near to the part where the Pilgrims landed. Huts, or "wigwams," of the savages were there, but no inhabitants. For some time none were seen; until the one already mentioned, who, having become acquainted with some English fishermen, and learnt a little of the language, came to say to the settlers, "Welcome, English!" This was a most happy event for the feeble colonists; as they had a hard matter to live during that severe winter; and if a band of cruel savages had attacked them they were far too weak to protect themselves. There was the stormy ocean on one side of them, the boundless wilderness on the other; no vessels at this time of the year to bring them food and comfort; and their own countrymen, who were settled in Southern Virginia, were five hundred miles away. They had to cut down trees and saw them into logs whenever a few fine days occurred, to build huts, which barely sheltered them from the intense cold. Many of them were so ill on first landing that they soon died. They had no physician, no proper medicine, no comforts, very little food; and consequently, before the winter was over,

nearly half of their number had been laid beneath the snow ; and of those who remained alive, only six or seven were strong enough to work and help the rest.

Amidst such dire misfortunes they earnestly thanked God for raising up friends among the Indians. That kind savage who had bid them welcome was called Samoset ; and he brought them not only corn and warm skins to cover them, but told them many useful things regarding the country, and that the Indians had gone away from that part on account of sickness.

There was another Indian, too, who could speak English, and who became very useful as an interpreter. The history of this man is a singular instance of how God sometimes makes evil work for the good of His people. Some of the men who had accompanied Smith to America in 1614, afterwards captured a number of the Indians, and carried them on board their vessel to Spain, where they sold them as slaves. This was a cruel and wicked act, and made terrible enemies of that tribe for a time ; but one of the poor captives managed to escape from Spain and get to London, where he met with some good

friends, who in time sent him back to his native land. Those Indians, as before mentioned, never forgot a kindness ; and this one, who had been such a traveller, and learnt the English language while with English persons, became very kind and useful to the settlers now.

Very soon came the great chief of those parts, Massasoit. Massasoit's dominions had formerly extended far along the coast, and he was just, humane, and honest, loving peace better than war. Attended by sixty of his warriors, all painted and armed and bedizened after the fashion of their people, with feathers, and beads, and strange relics, Massasoit approached in state, and with much ceremony bade the settlers welcome, and offered to them terms of friendship and peace. A treaty was made, in which the savages and the colonists agreed to help each other, and to fight for each other. Massasoit and his warriors promised to fight against any other tribes who might attack the Pilgrims ; and they, in return, were to use their guns in defending Massasoit, in case he should be attacked by some neighbouring tribes who were his enemies.



INDIANS TRADING WITH SETTLERS.

They also agreed to establish a trade for furs and food and such comforts as the Indians could provide; while the English were to give in exchange knives and other tools, or whatever they could spare, so that all should be fair and honest between them.

Excepting the guns, nothing seemed so wonderful to the Indians as knives, the like of which they had never before seen. They did not understand the working of metals or the sharpening of any hard substance excepting flint stones. Consequently, to possess a knife was to be rich indeed; and many a load of corn, and many an acre of land have been exchanged for a knife, or a hatchet, or any such sharp-edged instrument. For a long while the English were known among them as the "Knife men," so important was that tool in their eyes.

Massasoit never broke his word with the English; and as he lived to be a very old man, there was peace between them for nearly fifty years. During that long period he often entertained Englishmen who were exploring the country; he often made them presents of corn, and fruits, and game, and constantly used his influence with his warriors

and with other tribes to ensure peace and friendship with the "white faces."

But it must not be supposed that all was ease and comfort amongst the pilgrims. It is true, when spring approached, in 1621, and when ships arrived from England, the worst of their troubles were over; but for several years food was very scarce, because there were so few men able to perform the labour of planting, besides building and all such necessary work.

Sometimes the crops failed; and one who wrote a history of those times says, "I have seen men stagger by reason of faintness and want of food;" and sometimes, when the small supply of corn was shared among them, "there were but a few kernels each!" This was the Indian corn, known to us as maize, and from which what we call Oswego and "corn flour" are made. Yet through all this season of suffering and self-denial, these good pilgrims maintained their cheerful trust that all would be well, and that the mercies of God would never fail.

The chieftain of an unfriendly tribe tried to make war on them, and sent, as a threat, a bundle of arrows in a case made of the skin

of a rattle-snake. But the English returned for an answer the same snake-skin filled with



MAIZE.

gunpowder and shot; and then the warrior thought better of his evil designs, and was

glad to make friends with men who had such terrible weapons as guns to fight with. The mysterious gunpowder, with its fire and noise and smoke, was looked upon as a sort of fearful magic, and the shooters as "medicine men," or sorcerers.

Several other tribes threatened them every



INDIANS IN COUNCIL.

now and then, and but for Massasoit would have attacked and overpowered the few English by their numbers; but Massasoit was held in great respect, and when he met in solemn council with the other tribes, and told them of all the good the English had

promised to them, he secured peace ; and thus the English were protected.

We cannot help seeing that in a great measure it was owing to the consistent and peaceable conduct of the settlers that peace was maintained ; and that if they had broken their word, and plundered or injured the Indians, and insulted their wives and daughters, as the settlers in Virginia had done, there must have been the same dreadful battles and massacres as had happened there.

After the first three years of struggle and hardship, the prospects of the New England Puritans grew brighter. From time to time the English ships brought out more men and women, cattle, provisions, clothing, tools, and such things as were requisite for the comfort of the colony. There came, too, some noble ministers of the gospel ; and many neat little churches were built for the people to assemble in and hear God's Word. These churches were nearly always built of wood. At first they were merely of logs ; but by degrees, as the logs could be sawn into planks, and as more workmen, bringing tools, arrived in the country, the churches were better built. Even now there are in America a great num-

ber of simple wooden churches, painted white, with green blinds, to shut out the hot summer sun. Generally there is a pretty little steeple, and sometimes a bell hanging in the tower; but there are also a great many very large and handsome churches in the towns.

By the time the Puritans had been ten years in New England, their possessions extended a great distance farther north and south and westward. Eastward was the Atlantic Ocean; but in every other direction they had bought land of the Indians, and towns were quickly springing up. The names of these towns show how the colonists loved the memory of their native land, for they called them after the places whence many of them had come. As those who settled in Boston were chiefly men from the town of Boston in Lincolnshire, they chose that name for their new home. Worcester was another place begun about that time. Then the country on each side of Massachusetts—an Indian name—was settled, and by degrees New York, New Haven, Portsmouth, Portland, Bedford, and a great many other towns were founded.

Among the good Puritan clergymen who

went to New England as ministers of the gospel, was John Eliot. He had heard of the red men of America, and longed to bring them to a knowledge of our Lord Jesus Christ, and to make them His disciples, gentle, loving, and merciful. To induce them to give up their savage customs and learn to serve God according to His holy Word, Mr. Eliot resolved to become a missionary to the benighted red men. At first he lived at Boston; and then at Roxbury, a little village near to that town. For a time he preached in one of the simple little wooden churches. While at Roxbury he set diligently to work to learn the language of the Indians, so that he might be the better able to teach them. As soon he had accomplished this rather difficult study,—for there were no Indian books or any writings to help him,—he visited the villages, and soon gained their affection, and acquired much influence over them. Always after he had preached or spoken to them, the Indians would ask him all manner of curious questions, proving that they not only understood what Eliot had said, but that they reflected carefully concerning it.

They knew that Eliot always addressed the

English congregations in his own language, and they thought this was the proper one to use in their prayers; so they asked, "Was there any good in asking God in the Indian language?" One of them told his friend, who was praying, that it was "of no use, as God was accustomed only to English words." Then Eliot had to explain that all languages are alike to God, who looks at the thoughts of the heart, and would listen even to their wish to do right.

One of the squaws, or Indian wives, seemed to comprehend this fact, because, she said, when she was told by the other squaws that only the men might pray aloud, and that women must be silent, "When my husband prays, and I say nothing, yet my heart goes along with what he says, do I pray?" For her comfort Eliot could tell her that she did.

Another squaw, whose husband was called Wampas, thus admitted the good of learning to live a Christian life: "Before my husband prayed," she said, "he was very angry and froward; but since he began to pray he has not been so much angry, but only a little."

This man had been in the habit of beating his poor wife, to make her do what he wished.

This custom was approved by the Indians, who treated their wives as troublesome children, and thought they had a right thus to punish them. But Wampas left off beating his wife when he had learned to pray ; and when Mr. Eliot talked to him about it, and explained to him that such conduct was cruel and cowardly, he was so deeply grieved to think about his unkind doings that he turned away his face to the wall and wept.

Some of the poor red men became so constant in their habit of praying to God, that they were known as "the praying Indians." It was hardly to be expected that all of them would at once relinquish the ideas of their forefathers, and do altogether as the "pale-faces" did. Still, Mr. Eliot was very successful in his teaching, and was able to do a very great deal of good. He travelled about among the tribes, and had some neat little churches built, in which to assemble the natives ; and he translated a good deal of the Bible into their language, and taught them to read it. He also translated some beautiful hymns, and made an Indian grammar, to help them to read their own language.

Massasoit unfortunately did not take much

interest in what Eliot taught. He did not think it became the dignity of a chief to change his views so easily. He was a good man, after the Indian ways of being good, and he kept his word with the English, neither did he molest Eliot in his teaching ; but he did not become a Christian.

There was another great chieftain, called Passaconaway, who was a sachem or sagamore (which means king and medicine-man, or conquering-chief,) of another tribe, and who was extremely desirous to know all about the "Great Spirit" which the "pale-faces" worshipped ; and he sent Eliot an invitation to come and live near his people, so that they might be taught Christianity. This chief was also a *powwow*, or sorcerer. His strange way of testing the truth of what Eliot taught, was to try his "magic," which of course had no effect at all. He was called a *sagamore*, because he had conquered his enemies ; but he could not conquer the truth of the Bible, and was fain to confess himself powerless in such a conflict. Therefore Passaconaway publicly avowed his belief in the only true God, and held Eliot and the English in great respect.

When he became an old man, and was near

death, he summoned all his warriors about him, and made them a farewell speech, exhorting them all to live in peace with the English, who were such great "medicine-men;" and he ended by saying he had "tried all his arts as a *powwow* against them in vain."



THE POWWOW TRYING HIS ARTS.

None of the Indians liked to believe what they could not comprehend ; and they wanted to know where the soul went after death, and if they could not "keep it close in the dead body by a thick iron covering," or similar means. They were very anxious to ascertain how far their country was from the place where Christ was born.

One old man thought it was too late for him to learn to pray ; and then Eliot related to him the story of the thief on the cross, who at the last moment confessed his belief in the Saviour, and was accepted, and how the Lord of the harvest had given the promised reward to the labourer who had worked at the eleventh hour only.

Eliot was called "the Apostle of the Indians," so faithfully and earnestly did he devote himself to them for a great number of years. Other missionaries followed his good example ; and through their influence with neighbouring tribes of red men, peace was preserved in all that part of the country.

There was, it is true, a very terrible war among a tribe called the Pequods ; but that was not near the Puritan settlements, and it was through no fault of theirs, though they suffered somewhat in consequence, being obliged to spare their soldiers to help their countrymen in the Pequot country, now called Connecticut. That was when the Puritans had been in New England about seventeen years, by which time they had obtained large tracts of land from the Indians, and owned a great deal of Massachusetts ; but it was all by

fair purchase and mutual agreement, and not by fraud, false pretences, or the broken promises which have been the cause of so many of the "Indian massacres."

The chief Massasoit died when the colonists had been about forty years in New England ; and they had been living in friendship with him during all that long period. He had two sons, both having long Indian names ; but it was a curious thing that, though Massasoit did not become a Christian himself, his respect for the Christian Englishmen was so great that he allowed his two sons to be baptized, for the sake of having Christian names given to them. The eldest was named Alexander, but he died soon after his father. The second son was called Pometacom, and sometimes Metacomet, the two names being very similar ; and the Christian name given to him was Philip. Little more than a year after the death of Massasoit he became "King Philip."

For some years after his father's death, Philip continued tolerably friendly to the English, and promised to observe faithfully all the various treaties which had been made between Massasoit and them. But King Philip did not possess his father's peaceable and

straightforward disposition. He was, besides, secretly aggrieved at losing the wide dominions and hunting-grounds which had formerly belonged to his tribe. And in this respect we cannot help sympathizing with the Indians, who found their possessions becoming narrower and narrower year by year, and the "pale faces" increasing so fast that in time there might be no hunting-grounds left. Notwithstanding the lands had been fairly purchased by the English, the knives, hatchets, blankets, kettles, or whatever was given in exchange, soon wore out; but the land was gone for ever. King Philip's hunting-ground, which formerly extended over hundreds of square miles, was now only a little corner close to the sea, and with the English to the north, the English to the south, and the English to the west of it; so there was no possibility even of visiting other tribes without permission of the English to pass their boundaries. Some other tribes, formerly as powerful as his own nation, were similarly circumstanced, and at this they all felt deeply. Alarmed for their future fate, they met in secret conference; and though at first not really intending any treachery, a feeling of

THE DYING INDIAN CHIEF.



discontent was aroused, until discontent grew into anger and revenge.

A warrior who had committed some crime was tried and punished according to English law; this displeased the Indians, who revenged themselves according to their idea of honour and dignity. For, like the tribes in Virginia, they thought revenge was the proper mode of action, and that only a coward would fail to revenge himself. Now secret plots began to be laid. There was one Indian called Lassamon, who through the teaching of Eliot had become a Christian, and who was very much attached to the English. This man was alarmed for the safety of his pale-faced friends; and not wishing harm to come to them, he went and warned them of their danger. Poor Lassamon averted the danger only for a little while, and himself became a victim. For when it was known that he had betrayed their plot to repossess themselves of their hunting-grounds, the Indians waylaid and killed him. Then his murderers were caught and tried and executed. Events now hurried fast from bad to worse. The Indians denied the right of the English to execute their warriors, and

again revenged themselves by killing eight or nine Englishmen. Philip formed alliances with other tribes against the English ; and the Puritans became encompassed with danger on every side, and for a long while were in danger of being exterminated. The savages' way of war was not to meet the foe in open field, where each had equal chance, but was secret, cruel, and terrible. They hid in the woods and shot down any innocent wayfarer ; they would send their arrows flying into the midst of a peaceful family on their way to Sabbath worship ; they would steal close by night and set fire to the villages, or pounce unexpectedly upon an unprotected party in the harvest-field. The settlers never felt safe a moment ; the women were at last afraid to venture out of their houses, for fear of these stealthy and murderous attacks, and the men never went from home without fire-arms.

Good Mr. Eliot did all he could to put an end to this terrible state of things ; and had it not been for the many Indians who through his influence were friendly, combined with his own intervention and good example, the war might have been even more terrible than it was. For some time Mr. Eliot was able to



SETTLERS GOING TO CHURCH.

pacify the angry warriors ; and through him many of the smaller tribes remained friendly. Notwithstanding this, the cruel spirit of vengeance grew stronger and stronger, until at last the Puritans felt themselves obliged to raise troops and do battle in regular order. There were skilled soldiers among the English ; and though success attended them only after terrible slaughter and the storming of strongholds, yet, in the end, the soldiers with their guns and swords overcame four times their number of Indians.

One tribe, which had joined King Philip, was so utterly subdued that poor Philip had to flee for his life. His end was a sad one ; but it was such a lesson to the red men that for many years they did not again attempt to molest the settlers. Philip's warriors were killed, his home was deserted, his corn-fields were uncultivated. The few that remained of his tribe wandered about digging up roots and berries for food. Philip was hunted from spot to spot, and at last he was accidentally killed by one of his own people.

During that terrible war thirteen of the New England villages were burned, and about six hundred of the colonists were put to death.

It was many years before the English recovered from this desolation of their homes and corn-fields; but they did recover, and rebuilt their school-houses and churches. And when the dread of Indians had subsided, and more emigrants arrived each year from England, the colony by degrees became rich and powerful, and an example of good government and well-doing to all the other colonies. The poor Indians, like those in Virginia, were bribed to move further and further away, the tribes diminishing by degrees till some became entirely extinct, and others so much weakened that they grew very cautious in attempting war again.

We have now reached to about 1675, nearly one hundred years after Sir Walter Raleigh had made that unsuccessful attempt to colonize Roanoke, in what is now North Carolina. You have had the history of the two principal colonies, Virginia and New England. But by this time towns were springing up all along the coast, from Maine to Carolina. Dutch, Swedes, and other nations had followed the example of the English and the French; and everywhere the Indians were displaced in order to make room for these "pale faces."

Many fierce battles occurred at various times and in various parts ; but where the settlers were peaceable, industrious, and just persons, dealing honestly and kindly towards the natives, they had far less trouble in managing them and gaining their goodwill and friendship ; and, whether the savages were won over to Christianity or not, they were equally sensible to justice, honesty, and truth.

Before concluding we will revisit Virginia, the part of the country where King Powhatan had reigned. Just seven miles from York Town, a place called Williamsburgh was built, named after King William III. of England, and during his reign was made the capital of Virginia. A large college was built there about that time, and one portion of this college was set apart solely for the education of the Indians. It was called William and Mary College, after the king and queen of Great Britain, who endowed it ; and this was the first school of any kind established in Virginia.

With but very few exceptions, the inhabitants had remained ignorant and profligate, and for a long while they had set their faces against any kind of education ; notwithstanding

ing the efforts of two or three excellent men who went over from the parent country in the hope of benefiting them. Much therefore was hoped from the William and Mary College; but very few Indians, unfortunately, reaped any advantage. They could not become reconciled to civilized life, and for the most part returned to their savage habits. Few attended the college, and most of these died; fewer still became distinguished for intelligence or good conduct; but then, alas! they had not the benefit of good example, like those with whom the Puritans and good Mr. Eliot had to do. They witnessed drunkenness until they themselves took to drinking "fire-water," which soon killed them.

One good Indian, witnessing the fearful effect of this "fire-water"—as they called intoxicating spirits—said he saw men quarrelling and fighting only because the "fire-water" had inflamed their brains. "If another tribe robs me of my hunting-grounds or of my wives," he said, "then I fight. But no one has robbed these men, or trespassed on their homes; why then do they become madmen and fight each other? Do they want to teach the red man *so*?"

In another part of America, long after this and among another tribe of Indians, a chief once remarked, on seeing some English persons behaving in a manner inconsistent with their profession as Christians: "I and my people prefer to be savages, rather than do the evil deeds we witness!"

We must remember this very sad effect of evil example in our own daily life and conduct; and how we may thoughtlessly do harm to those who are younger or more ignorant than ourselves, by doing before them actions which we condemn in others. Rather let us endeavour to win for our Heavenly Father glory and honour and love by our consistent life and conversation! This is the meaning of the text, "Let your light so shine before men, that they may see your *good works*, and glorify your Father which is in Heaven."

In other parts of the new colonies good men have laboured with better success. David Brainerd was one of these, in New England; the Rev. John Wesley and his brother Charles, with General Oglethorpe in Georgia, were also among the benefactors of the Indian tribes, many of whom became Christians. Their descendants, now inhabit-

ing what is called the Indian Territory, west of the Mississippi river, have become a civilized, intelligent nation, with churches, schools, and other Christian institutions, and Bibles translated into their own language.

It pleases God in His infinite wisdom to allow the white men the chief power on earth: but God expects something from us for the exercise of this privilege. He has given us thereby the power of winning souls for Him, and of making people wiser and better, and therefore happier. God above has made this wide world beautiful for our enjoyment: and whether black men or white, "red men" or "pale faces," all should have the privilege of happiness, so far as it is in the power of the strong to grant it to the weak. "Happy is that people who is in such a case: yea, happy is that people whose God is the Lord."

THE END.



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